

ONE WORLD CALENDAR FOR ONE WORLD

**VOL. XX**

**SECOND QUARTER, 1950**

**No. 2**

**W**ITH the approaching session of the United Nations General Assembly, 19 September 1950, the status of The World Calendar comes to the forefront.

It has been suggested that were four or more nations to request that The World Calendar be placed on the Provisional Agenda of the General Assembly it would thus identify The World Calendar as a truly international matter, the signatories to be restricted to no one particular area.

It has been further suggested that a committee within the United Nations be delegated to consider The World Calendar during the General Assembly session in 1950, so that its findings can be presented at the Sixth Session in 1951 for final international approval. This need not be time consuming because records and surveys made by the Economic and Social Council in 1947, Document E/465 dated 14 July, were compiled by a component body of the United Nations and are available there for use of the General Assembly during discussion of the matter, as well as subsequent material received.

The World Calendar Association heartily concurs in these suggestions.

It has been stated in some quarters that there is no popular demand for adoption of The World Calendar. Actually the calendar has been endorsed repeatedly by numerous opinion-forming organizations.

At this writing there is an economic survey in preparation showing the general approval of American industry. This survey cannot but impress the United States Government as well as have a favorable influence on other governments. (Copies of this survey may be had upon request to the Association.)

Apathy is the biggest obstacle that must be overcome in the struggle to obtain The World Calendar. However, man's combined progress, particularly in these United States, has continued forward despite some tendency of individuals to oppose that which is new, thereby expressing dislike for change.

The World Calendar Association needs the help of all of its supporters in making it clear to the State Department that The World Calendar should be given favorable action at the approaching session of the United Nations General Assembly. A Western newspaper in its editorial stated: "It [The World Calendar] stands as one of the most progressive actions ever undertaken on a world-wide basis."

If American readers of this *Journal* approve this statement and the aforementioned program, will they kindly support them by writing to the Honorable John D. Hickerson, Assistant Secretary of State for United Nations Affairs, State Department, Washington, D. C. To our other international readers—we request them to write the Minister of Foreign Affairs of their governments, so that earnest consideration be given this vital and really important international subject at the forthcoming General Assembly of the United Nations.

We are confident with this program that the United Nations will take favorable action in 1950, approve in 1951, permitting one year—1952—for ratification by individual nations, allowing the three necessary preparatory years for making the change, and paving the way for international adoption Sunday, 1 January 1956, when both the present and the new calendars coincide. An eventful milestone will thus have been laid for future international accord.

General Dwight D. Eisenhower, President of Columbia University, admonished the 1950 graduates that they be *for* something rather than against something.

Let us take this admonition to heart and be *for* The World Calendar—that is world-wide in scope, ordered, harmonious and stable in arrangement, and with the annual World'sday observance (a civil world holiday) will unite peoples, races and nations as one in their time recording.

*E Pluribus Unum*, out of many different parts which constitute the calendar there emerges one perpetual and united calendar, one of many instruments leading to peace.

*Elisabeth Achelis*



Journal of

# CALENDAR REFORM

APRIL

MAY

JUNE

1950

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# THE ROYAL CANADIAN INSTITUTE APPROVES THE WORLD CALENDAR

*At the meeting of its Council held in Toronto on 5 April 1950, the following resolution was adopted by The Royal Canadian Institute. This endorsement followed shortly after the lecture on The World Calendar by Miss Elisabeth Achelis delivered before the Institute on 7 January (for text of lecture, see pages 18-30, First Quarter, 1950, issue of the Journal).*

*The Institute is the oldest scientific organization in Canada, having been founded in 1849. Its series of popular scientific lectures is one of the outstanding features of its work for the promotion of science. The lectures are designed to interpret for the public the results of scientific research with the purpose of bringing about a more general appreciation of the discoveries of science and of creating an atmosphere more favorable for continued research.*

WHEREAS, The Royal Canadian Institute has been particularly interested in convenient methods of indicating time since one of its founders, the late Sir Sandford Fleming, originally suggested the idea of "Standard Time," and

WHEREAS, The Institute was the first scientific body to sponsor "Standard Time" and to have the observatory at Greenwich established as the prime meridian for reckoning time, and

WHEREAS, The Royal Canadian Institute having given serious consideration to the inconveniences arising from the Gregorian Calendar in use since 1582 and having reached the conclusion that The World Calendar proposed by The World Calendar Association, Inc., is the best of all known suggested replacement calendars; therefore be it now

RESOLVED, That adoption of The World Calendar is recommended for use throughout the world; and that a copy of this resolution shall be transmitted to The World Calendar Association, Inc.



# BRIEF ON CALENDAR REFORM

is presented to

## CANADIAN ROYAL COMMISSION

*Mr. Arthur J. Hills, Chairman of the Canadian Affiliate of The World Calendar Association, International, Ottawa, prepared and submitted a Brief to the Royal Commission on National Development in the Arts, Letters and Sciences, 7 March, 1950, with Chronological Supplement showing moves towards calendar unity in more than thirty countries.*

**M**R. HILLS stated that as Chairman of the Canadian Affiliate of The World Calendar Association, International, he would like to put before the Royal Commission matter relating to the proposal of the Association for the reform of the Gregorian calendar, with the request that the Royal Commission after consideration take such steps as were within their power to advance adoption of the calendar reform advocated by The World Calendar Association. Mr. Hills submitted that calendar reform as a matter of history came properly within the competence of the Commission. He stated that probably few Canadian people knew that Canada was one of four nations to be recorded as expressing before the League of Nations as early as

1931 a view favourable to simplification of the calendar, and that the Dominion Government in 1924 had established an inter-departmental committee to study calendar reform.

The submission continues:

"The same may be said of the leadership given by a Canadian, not only to the North American continent but to the world, in the matter of the adoption—by Canadian and United States railways in 1883—of Sir Sandford Fleming's Standard Hour System, now of almost world-wide acceptance, as Standard Time, with its attendant agreement relating to the International Date Line.

"As is stated by P. W. Wilson in his book *'The Romance of the Calendar'*: 'The calendar reformer of today is not initiating an idea. He is working out an idea which has been handed to him as unfinished business.' And later on, 'The complete success and inestimable value of Standard Time, observed on land and sea, is an indication of the benefit that would accompany The World Calendar. The one reform is a reasonable sequel to the other.' . . .

"It is felt that there has been revealed through the Canadian press and through representations to the Government strong and widespread support for the calendar reform proposal of The World Calendar Association. . . .

"It is certain, too, that common understanding would be promoted by a sensible, balanced, regular and perpetual calendar.

"There is plenty of evidence in the resolutions which reach the Canadian Chamber of Commerce and other nation-wide organizations to show dissatisfaction with the present irregular, unbalanced and variable calendar.

"Without doubt adoption of The World Calendar would add greatly to the richness of Canadian life through the release for useful purposes of much time now ill spent on fitting into an ever-varying pattern of weeks and months the programmes for all undertakings which have to plan ahead. . . . From annoying vagaries of shifting days and dates a fixed calendar will give most welcome relief."

### *Historical*

After pointing out that the present calendar is directly descended from the calendar of the Romans made effective by Julius Caesar, it was subsequently stated that the calendar "is purely a man-made gauge of time within the year about which there is nothing sacrosanct."

"In 1582 Pope Gregory XIII issued a Bull which prescribed that ten days be dropped from the calendar for the purpose of bringing the calendar back into step with the seasons, and which set out a new and more accurate leap-year rule which is at present in effect.

"This calendar was not adopted by

England and the then American colonies until 1752. The change was referred to as from 'Old Style' to 'New Style.' . . ."

### *Stagnation*

"Despite the tremendous advances of scientific knowledge since the Middle Ages, the vast changes in the life of the modern world requiring comparable advances in our time reckoning, no improvement has been made in the measurement of the period of time within the year *made up of days*.

"The Gregorian adjustment was made in the days of Galileo, . . . 'when the only methods known for measuring time were by sundial, by burning candles or oil lamps, by sand glasses and water-clocks and by very crude mechanical clocks.'\* . . ."

"From such an age comes the present calendar, strangely out of date in this last year of the first half of the 20th century, when it is not uncommon for a man to carry a watch that will split a second into fifths, or tenths. The accuracy of scientific instruments for measuring short periods of time has been developed to a degree which seems fantastic. Time signals are said to be sent from observatories which it is claimed are accurate to 1/8000th of a second; even greater precision is recorded. . . ."

### *International Consideration of Calendar Reform*

"In 1923 the Advisory and Technical Committee for Communications and Transit of the League of Nations set up a

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\**The Growth of Physical Science*, Sir James Jeans,



Special Committee of Enquiry into the Reform of the Calendar. The committee was to take cognizance of a draft by the International Astronomical Union in 1922, and recommendations made by the International Chamber of Commerce in 1921.

"In accordance with the conclusions of the Special Committee's report, a Preparatory Committee of experts from 14 nations met in Geneva in 1931, prior to the Fourth General Conference; to this reference is made under the next heading.

"In 1937 the Council of the League had to give consideration to the communication of the International Labour Conference of American countries which had been held in Santiago, Chile, in 1936. The Delegate for Chile had submitted a draft international convention for the adoption of The World Calendar. The Council referred the question to the Advisory and Technical Committee for Communications and Transit, and that body sent a request for observations to member nations. The representatives of 14 countries approved of the principles of calendar reform embodied in The World Calendar. Three additional countries have since approved of adoption of The World Calendar.

"The nations which have approved The World Calendar in principle are: Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey, Uruguay, Czechoslovakia, Saudi Arabia, and Syria.

"The Delegation of Peru in 1947 put a resolution before the United Nations Economic and Social Council favouring study of The World Calendar with a view to its adoption. This was seconded by Norway and supported by China. The

Secretary-General was instructed to report on the proposal and the report to the Council was in the main favourable. The subject was removed from the agenda on the plea that life and death matters affecting millions of people were pressing for immediate attention.

"The Republic of Panama proposed The World Calendar Association's plan for calendar reform as a subject for discussion at the 1949 General Assembly meeting of the United Nations, and the item was on the provisional agenda.

"Discussion was deferred on the grounds of a crowded agenda. The subject will be brought up at the next General Assembly meeting.

"In the instances cited above, no opposition by delegations was voiced on the merits of the proposal for calendar reform."

### *Canada and Calendar Reform*

"Proposals for calendar reform were brought to the attention of Canadians by a man who, after severing his connection with a British railway where he had been employed in accounting work, came to Canada and did some work for the Canadian Pacific Railway, later taking up residence in New Westminster, B. C.

"This man, Moses Cotsworth, had revived in simplified form the elaborate Positivist Calendar of Auguste Comte, which had 13 months of 28 days each. Cotsworth was an ardent advocate of calendar reform and early in the nineteen twenties obtained the substantial backing of George Eastman of Kodak fame. Together these two men did much to point out the deficiencies of the Gregorian calendar.

"George Eastman working with the United States Government got a National Committee established of which he was Chairman; and a report issued from Washington in 1929 recorded an amazing amount of support for calendar reform.

"In Canada, Cotsworth had obtained a number of endorsements, and had succeeded in creating a quite widespread interest in the subject of calendar reform. . . .

"Canada was represented at the League of Nations meeting in Geneva in 1931, and the indefatigable Cotsworth got himself attached to the Canadian Delegation as 'technical adviser.' Mr. Cotsworth's identification with calendar reform had earned him a reputation as an expert and he was employed as such by the League secretariat to examine hundreds of calendar proposals which had been submitted to the Committee on Communications and Transit.

"Only two calendar reform proposals were considered of sufficient merit to put before the representatives of the nations present—The Cotsworth-Eastman 13-month proposal and the 12-month, equal-quarter plan of The World Calendar Association.

"The latter plan had been developed in Switzerland, after considerable study undertaken by that country on behalf of the International Congress of Chambers of Commerce and Industrial and Commercial Organizations at biennial meetings in 1910, 1912 and 1914. In 1930 an organization had been incorporated in the United States, namely, The World Calendar Association, of which Miss Elisabeth Achelis of New York was founder and president, to advocate adoption of

this perpetual 12-month, equal-quarter calendar.

"These were the two plans which after careful review were then considered of sufficient merit to be submitted for consideration.

"When it came to a vote, Canada's 'technical adviser' is said to have done the voting himself: so Canada was recorded with Yugoslavia . . . as having been in favour of a simplified perpetual calendar. Switzerland and Greece were recorded as favouring adoption of the 12-month, equal-quarter plan advocated by The (then recently organized) World Calendar Association.

"Apparently only these four countries had given the subject of calendar reform enough study to go on record as in favour of calendar changes.

"Both these calendar proposals incorporate the plan of the Italian priest, Marco Mastrofini, who in 1834 conceived the use of the one or two extra days as a means of stabilizing the Gregorian calendar.

"Canada did not record a vote in 1937 when the League of Nations through its Organization for Communications and Transit, following the request of the Labour Conference of American nations in Santiago, Chile (1936), took up the subject of adoption of the calendar reform proposal of The World Calendar Association, as has already been recorded.

"By this time the 13-month calendar was no longer a competitor for adoption as a civil calendar.

"Here it is thought to be in order to insert a short quotation from '*The Calendar for Everybody*,' a book by Miss



Elisabeth Achelis, in which it is stated:

"Of the two plans the rapid decline of the 13-month calendar was a surprise. More and more its drawbacks became apparent, and it could not overcome the lamentable death of its supporter, George Eastman, in 1932. It was about 1936 that both committees, the one in London and the other in Rochester, quietly closed their doors and further activities ceased. Certain organizations still use a 13-period accounting system in connection with the present Gregorian calendar, but as a new and better calendar for world-usage it had failed."

"Not long after this, World War II prevented further work being done on revision of the calendar through the League of Nations. The World Calendar Association, however, continued its campaign for calendar reform. The *'Journal of Calendar Reform'* which was first published in 1931 was continued. It is now in its twentieth year.

"At the General Assembly meeting of the United Nations on 21 September, 1949, Canada was one of four nations of the fourteen on the General Committee to vote in favour of retaining on the agenda the item presented by the Republic of Panama calling for discussion of The World Calendar Association's proposal for calendar reform. Only four nations voted for postponement; four nations abstained from voting; two nations were absent."

### *Why Calendar Reform Is Advocated*

"... The Gregorian calendar is unreliable, dates ahead are for the most part unpredictable. Holidays come on inconvenient dates. The divisions of the Gregor-

ian calendar are unequal. Its entire make-up is haphazard, irregular and strangely out of keeping with the standards which apply to other conditions affecting the daily activities of our modern civilization.

"The changes are advocated because with the irreducible minimum of change the maximum of benefit will be obtained by adoption of The World Calendar."

### *What Changes Are Proposed*

"These include but five one-day changes in the make-up of the months, and the use of stabilizing days, one every year to close out the year, and a second in leap years at the half-way mark.

"The one-day changes in the months are made to provide one invariable quarter, and to cut down the variations in monthly day arrangements to three, and so that there will be one of each type in each quarter.

"The unvarying quarter will include, first a 31-day month commencing with a Sunday, ending on a Tuesday; the second month commencing on Wednesday and ending on Thursday will have 30 days, as will the third month, which commences on Friday and ends on a Saturday, which day terminates a week, a month and the quarter of 13 complete weeks, or 91 days.

"These four quarters comprise 52 weeks—and it is a part of The World Calendar plan that each year should commence on a Sunday so that with the exception of the one-day changes in the months the calendar will look much like the Gregorian calendar for the year 1950—in fact exactly like it from 1 January to 28 February and from 1 September to Saturday, 30 December.

"It is between the latter date and Sun-

day, 1 January, that the year-end stabilizing day goes in—much like the extra hour goes in between midnight and 12:01 a.m., when the change is made from Daylight Saving to Standard Time. It is as if the Government proclaimed that a special ‘*thanksgiving day*’\* would be observed on 31 December without weekday name, and having no place in the week, a day apart but still within the year. For this day, Holy Day or Holiday as each nation may ordain, which is dedicated to peace and good will uniting all nations, the name ‘*Worldsday*’ is proposed. This is the application of the proposal of Marco Mastrofini, to which reference has already been made.

“While *Worldsday* will be the 365th day in every year, it is expected that it will be accepted by employers and employees as a general substitute for the celebration of the New Year’s Day holiday. This will confine the Christmas-New Year’s period to one week. This will avoid layoffs, loss of production and business which occur when, with the present calendar, Christmas and New Year’s come in mid-week.

“The 366th day coming nearly every fourth year, as the Gregorian Leap-Year Rule provides, under The World Calendar will go in as ending the half-year. ‘*Leap-year Day*’ is designed to be a world-wide holiday, similarly dedicated as ‘*Worldsday*’ to unity, peace and good will.

“‘*Worldsday*’ and ‘*Leapyear Day*’ as dates will be 31 December and 31 June, respectively, but for these days—by no means blank days, as they are definitely

dates—an alternative designation of ‘W’ December and ‘W’ June is provided, which gives an indication of their purpose.

“The five changes in the months give one day more to February than it has now in leap years (two in ordinary years); April gets another day as the first month in a quarter; March, May and August—not being first months—lose a day to bring them into line with the invariable 31-30-30-day arrangement for the quarters.

“The use of stabilizing days, as outlined, prevents the shift of days, and with these five changes in the months the present irregular, unreliable, unpredictable calendar is converted into a regular, invariable gauge of time.

“These changes have been approved by many of the world’s distinguished astronomers, industrialists, educational and religious authorities.

“The heads of transportation companies, communications, manufacturing, labour and financial institutions have recorded themselves as favouring calendar revision.

“It is conceded by experts on time measurements and standards that while retaining astronomical accuracy the calendar will be mathematically and otherwise scientifically correct.”

### *In the Present Calendar*

“... There are 28 different kinds of months.

“There are 14 different kinds of years, and these come in anything but regular order. Ordinary years repeat in 6 or 11 years; leap years repeat in 28 years. . . .

“So-called quarter-years are not really

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\**Editor’s Note:* In Canada, a thanksgiving day is proclaimed by the Governor-in-Council annually.



quarters as they differ in length, viz., 90, 91, 92 and 92 days—half-years differ, the first 6 months have 181 days, the second 6 months have 184 days. . . .

"All these variations and irregularities make accurate forecasting and statistical comparisons exceedingly difficult and unnecessarily irritating and expensive.

"Holidays have an irregular movability: if set for a date, the holiday varies as to the day of the week on which it occurs; if set for a specified day of a week, the holiday varies within a spread of 7 dates.

"Compare all these deficiencies which exist in the present Gregorian calendar with the advantages of The World Calendar as shown hereunder:

*[Plans of the Gregorian calendar for 1950 and The World Calendar were shown in comparison.]*

"In *The World Calendar*, summarizing:

1. There is but one unvarying calendar year.
2. There are but three regular kinds of months.
3. There is one unvarying quarter.
4. Each month has 26 work or week days plus Sundays.
5. Days and dates always agree from year to year.
6. Holidays are fixed on their days and dates.
7. Every year, half-year and quarter begins with a Sunday.

"It is the variation in the date on which Labour Day comes which makes it necessary for every educational institution in North America to prepare a new programme of events for the scholastic year, fitting in opening and closing dates for each term in an ever varying pattern of dates, weeks and months. . . ."

### Easter

"While Easter has five times as much fluctuation as any other holiday, and though fixation is favoured in many quarters, The World Calendar Association's proposal covers a purely civil calendar and therefore does not embrace the fixing of Easter, which is a religious feast-day.

"Great Britain in 1928 adopted a statute providing for the fixing of Easter, which is not yet in effect as its effectiveness is conditional on adoption of the same measure by other Christian countries."

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"Having regard to all the advantages to be obtained from calendar reform, it is felt that it is proper to ask that your Commission should recommend adoption of The World Calendar as an improvement in our time-reckoning system, that will not only enable the calendar to meet the requirements of our modern world but will provide greater social and individual stability. The civil calendar is the compass by which we chart our lives. The many activities and events that occur in our personal, communal and international affairs should have in use the best instrument that can be devised.

"The calendar should be a convenience to the individual and society. It should not be irritating and unreliable. A calendar which was good enough when the Roman chariot was the fastest thing on wheels is strangely out of date in this split-second age. What article or device in our daily activities do we use in the same form as when time was gauged by burning lamps and candles?"

"The calendar is wasteful, uneconomic.

...

"On a day such as 1 January, 1956, when the two calendars again commence a year on Sunday, the change from the Gregorian to The World Calendar can be made as easily as a single change from Standard to Daylight Saving Time or vice versa. Once made, there would be no further change. . . .

"Having regard, too, to the advanced position that Canada has taken in the matter of calendar reform under the auspices of the League of Nations, and at proceedings of the General Assembly of the United Nations, it would seem to be entirely consistent for the Royal Commission to supplement representations made to the Government and to advocate consideration of measures leading to the adoption of The World Calendar.

"Adoption of The World Calendar has been the subject of a recommendation by the largest group of workers in the industrial field, The Canadian Congress of Labour.\* The largest organization of

employers in the industrial field, The Canadian Manufacturers' Association, has endorsed the principles of the calendar reform proposed by The World Calendar Association. Important Boards of Trade and Chambers of Commerce have approved of The World Calendar, as well as many service clubs and other organizations.

"The Royal Astronomical Society of Canada 'with its particular interest in matters appertaining to time and dates, and realizing the necessity for a more simplified system,' has recorded its 'full and complete accord' with the efforts being made to have The World Calendar adopted.\*\*

"It would therefore seem that after examination of the representations made your Royal Commission may most suitably approve of and recommend to the Government adoption of the proposal of The World Calendar for calendar revision as likely to add to the richness of Canadian life and as being in logical sequence with previous Canadian achievements in the improvement of time reckoning."

\**Editor's Note:* Also, The Canadian and Catholic Confederation of Labour, in its submission to the Federal Cabinet 10 March 1950, recorded convention approval of The World Calendar and asked consideration of its adoption. See page 124.

\*\**Editor's Note:* Since the writing of this Brief, The Royal Canadian Institute has approved The World Calendar in a resolution 5 April 1950. See page 68.

## CHRONOLOGICAL SUPPLEMENT

Year Country of  
A.D.

Action, etc.

1582 Italy

Gregorian Calendar promulgated; adopted subsequently in European countries where Roman Catholic religion predominates.



- 1752 England And British countries, including then American Colonies adopt Gregorian Calendar.
- 1834 Italy Abbé Mastrofini proposes stabilizing Gregorian Calendar.
- 1849 France Auguste Comte devises elaborate 13-month Positivist Calendar.
- 1873 Japan Adopts Gregorian Calendar.
- 1879 Canada Sandford Fleming proposes Standard Hour System.
- 1883 Canada and United States Railways adopt Sandford Fleming's System as Standard Time.
- 1884 United States Meridian Conference adopts *International Date Line*.
- 1887 France Astronomical Society awards prize to perpetual 12-month calendar of equal quarters; rejects 13-month calendar.
- 1900 Germany Non-Roman Churches at Eisenach study calendar revision.
- 1908 England Calendar Reform Bill introduced in Parliament.
- 1912 China Adopts Gregorian Calendar.
- \*Albania Adopts Gregorian Calendar.
- 1914 Switzerland Swiss Government asked to study calendar revision by International Chamber of Commerce.
- 1916 Bulgaria Adopts Gregorian Calendar.
- 1918 Russia Adopts Gregorian Calendar.
- 1919 Roumania Adopts Gregorian Calendar.
- \*Yugoslavia Adopts Gregorian Calendar.
- 1923 Switzerland (at Geneva) League of Nations includes study on calendar reform, by 'special committee.'
- Greece Adopts Gregorian Calendar.

- 1924 Eastern Orthodox Church in Roumania, Yugoslavia and Greece adopts Gregorian Calendar. .
- 1927 Turkey Adopts Gregorian Calendar.
- 1928 United States Bills and Resolutions in U. S. Senate and House of Representatives on calendar revision: formal hearings held.
- Great Britain Enacts conditional legislation for fixation of Easter.
- 1929 United States Report of The National Committee on Calendar Simplification submitted to the Secretary of State.
- 1930 United States Organization of The World Calendar Association to further 12-month, equal-quarter plan of reform.
- 1931 \*France 13-month calendar rejected by Chamber of Commerce of Paris.
- Canada and Yugoslavia Reported as favouring calendar simplification on 13-month basis, at League of Nations Conference.
- Greece and Switzerland Favour 12-month, equal-quarter plan at same Conference in Geneva, Switzerland.
- 1932 \*France Minister of Foreign Affairs in report to National Economic Council characterizes calendar as variable, uncertain, etc.
- 1933 United States President Hoover's Committee on Social Trend urges importance of calendar simplification.
- 1935 Belgium National Federation of Belgian Chambers of Commerce vote in favour of Stabilization of Easter and reform of calendar on 12-month basis.
- 1936 Chile International Labour Conference of American countries favouring adoption of 12-month, equal-quarter plan.
- 1937 Switzerland (at Geneva) Council of League of Nations has to deal with communication forwarded by above conference. Delegate for Chile introduced draft international convention for adoption of The World Calendar.



1937	Afghanistan	Approves in principle The World Calendar draft.
	Brazil	" " " " " " " "
	Chile	" " " " " " " "
	China	" " " " " " " "
	Spain	" " " " " " " "
	Esthonia	" " " " " " " "
	Greece	" " " " " " " "
	Hungary	" " " " " " " "
	Mexico	" " " " " " " "
	Norway	" " " " " " " "
	Panama	" " " " " " " "
	Peru	" " " " " " " "
	Uruguay	" " " " " " " "
	Turkey	" " " " " " " "
1946	United States	<i>Bill</i> for adoption of The World Calendar introduced in House of Representatives.
	United States	Senate <i>Resolution</i> introduced for adoption of The World Calendar.
1947	United States	<i>Bill</i> for adoption of The World Calendar introduced in House of Representatives.
	United States	Similar bill introduced in the Senate.
	Peru	Delegation of Peru introduces to United Nations Economic and Social Council motion to have reform advocated by The World Calendar Association studied with a view to adoption.
	Norway	Seconds motion of Peru.
	China	Speaks in support of Peru's motion.
1948	Czechoslovakia	In favour of The World Calendar.
	Saudi Arabia	No objection to The World Calendar if generally adopted.
	Syria	Supports adoption of The World Calendar.

1949	United States	Bill for adoption of The World Calendar introduced in the Senate.			
	Panama	Proposes 'Plan for the reform of the calendar' as an <i>item</i> for inclusion in the Provisional Agenda of the Fourth Regular Session of the United Nations General Assembly.			
	Canada	At above meeting votes for retention of <i>item</i> on agenda for discussion.			
	China	"	"	"	"
	Chile	"	"	"	"
	Venezuela	"	"	"	"
	United Nations	Postponed to a later session this <i>item</i> .			
1950		Calendar Reform to be again proposed for consideration by the United Nations General Assembly.			
	*Canada	Adoption of The World Calendar recommended, 'for use throughout the world,' by The Royal Canadian Institute,† Toronto.			

\* Indicates items added since submission of supplement.

† *Note:* This Institute has been particularly interested in convenient methods of indicating time since one of its founders, the late Sir Sandford Fleming, originally suggested the idea of "Standard Time." The Institute was the first scientific body to sponsor "Standard Time" and to have the observatory at Greenwich established as the prime meridian for reckoning time. (Quoted from resolution of the Institute's Council, 5 April 1950.)

A. J. H.

## SIXTIETH ANNIVERSARY

ON 27 February 1950, the House of Representatives passed a resolution that 6 April be designated for the celebration of Pan American Day with remarks appropriate to such an occasion. This recognition preceded the Sixtieth Anniversary of the founding of the Pan American Union, 14 April 1900, which the photograph on the back cover of this *Journal* recognizes and honors.

Secretary of State Acheson, in a recent address to the Pan American Union, referred to "the stimulation of private effort as the most important factor in the promotion of the economic, social and political welfare of the people of the American republics" and to the "freedom of information and the development of free exchanges in all fields."

To a letter of congratulation sent by this Association, Dr. Alberto Lleras, the Secretary General, replied: "It is especially gratifying to merit the recognition of organizations like yours which enjoy the long view and a global outlook on world affairs."



# THREE SUNDAYS IN A WEEK

by Edgar Allan Poe

“YOU hard-hearted, dunder-headed, obstinate, rusty, crusty, musty, fusty, old savage!” said I, in fancy, one afternoon, to my grand-uncle Rumgudgeon—shaking my fist at him in imagination.

Only in imagination. The fact is, some trivial discrepancy *did exist*, just then, between what I said and what I had not the courage to say—between what I did and what I had half a mind to do.

The old porpoise, as I opened the drawingroom door, was sitting with his feet upon the mantel-piece, and a bumper of port in his paw, making strenuous efforts to accomplish the ditty.

*Remplis ton verre vide!*

*Vide ton verre plein!*

“My dear uncle,” said I, closing the door gently, and approaching him with the blandest of smiles, “you are always so very kind and considerate, and have evinced your benevolence in so many—so very many ways—that—that I feel I have only to suggest this little point to you once more to make sure of your full acquiescence.”

“Hem!” said he, “good boy! go on!”

“I am sure, my dearest uncle [you confounded old rascal!], that you have no design really, seriously, to oppose my union with Kate. This is merely a joke of

yours, I know—ha! ha! ha!—how very pleasant you are at times.”

“Ha! ha! ha!” said he, “curse you! yes!”

“To be sure—of course! I *knew* you were jesting. Now, uncle, all that Kate and myself wish at present, is that you would oblige us with your advice as—as regards the *time*—you know, uncle—in short, when will it be most convenient for yourself, that the wedding shall—shall—come off, you know?”

“Come off, you scoundrel!—what do you mean by that?—Better wait till it goes on.”

“Ha! ha! ha!—he! he! he!—hi! hi! hi!—ho! ho! ho!—hu! hu! hu!—oh, that’s good! oh, that’s capital—*such* a wit! But all we want just *now*, you know, uncle, is that you would indicate the time precisely.”

“Ah!—precisely?”

“Yes, uncle—that is, if it would be quite agreeable to yourself.”

“Wouldn’t it answer, Bobby, if I were to leave it at random—some time within a year or so, for example?—*must* I say precisely?”

“If you please, uncle—precisely.”

“Well, then, Bobby, my boy—you’re a fine fellow, aren’t you?—since you *will* have the exact time I’ll—why I’ll oblige you for once.”

“Dear uncle!”

"Hush, sir!" [drowning my voice]—I'll oblige you for once. You shall have my consent—and the *plum*, we mus'n't forget the *plum*—let me see! when shall it be? To-day's Sunday—isn't it? Well, then, you shall be married precisely—*precisely*, now mind!—*when three Sundays come together in a week!* Do you hear me, sir! *What* are you gaping at? I say, you shall have Kate and her *plum* when three Sundays come together in a week—but not *till* then—you young scapegrace—not *till* then, if I die for it. You know me—I'm a man of my word—now be off!" Here he swallowed his bumper of port, while I rushed from the room in despair.

A very "fine old English gentleman," was my grand-uncle Rumgudgeon, but unlike him of the song, he had his weak points. He was a little, pursy, pompous, passionate semicircular somebody, with a red nose, a thick skull, a long purse, and a strong sense of his own consequence. With the best heart in the world, he contrived, through a predominant whim of *contradiction*, to earn for himself, among those who only knew him superficially, the character of a curmudgeon. Like many excellent people, he seemed possessed with a spirit of *tantalization*, which might easily, at a casual glance, have been mistaken for malevolence. To every request, a positive "No!" was his immediate answer; but in the end—in the long, long end—there were exceedingly few requests which he refused. Against all attacks upon his purse he made the most sturdy defence; but the amount extorted from him, at last, was generally in direct ratio with the length of the siege and the stubbornness of the resistance. In charity no one gave more liberally or with a worse grace.

For the fine arts, and especially for the belles-lettres, he entertained a profound contempt. With this he had been inspired by Casimir Perier, whose pert little query "*A quoi un poete est il bon?*" he was in the habit of quoting, with a very droll pronunciation, as the *ne plus ultra* of logical wit. Thus my own inkling for the Muses had excited his entire displeasure. He assured me one day, when I asked him for a new copy of Horace, that the translation of "*Poeta nascitur non fit*" was "a nasty poet for nothing fit"—a remark which I took in high dudgeon. His repugnance to "the humanities" had, also, much increased of late, by an accidental bias in favor of what he supposed to be natural science. Somebody had accosted him in the street, mistaking him for no less a personage than Doctor Dubble L. Dee, the lecturer on quack physics. This set him off at a tangent; and just at the epoch of this story—for story it is getting to be after all—my grand-uncle Rumgudgeon was accessible and pacific only upon points which happened to chime in with the caprioles of the hobby he was riding. For the rest, he laughed with his arms and legs, and his politics were stubborn and easily understood. He thought, with Horsley, that "the people have nothing to do with the laws but to obey them."

I had lived with the old gentleman all my life. My parents, in dying, had bequeathed me to him as a rich legacy. I believe the old villain loved me as his own child—nearly if not quite as well as he loved Kate—but it was a dog's existence that he led me, after all. From my first year until my fifth, he obliged me with very regular floggings. From five to fifteen, he threatened me, hourly with the House of Correction. From fifteen to



twenty, not a day passed in which he did not promise to cut me off with a shilling. I was a sad dog, it is true—but then it was a part of my nature—a point of my faith. In Kate, however, I had a firm friend, and I knew it. She was a good girl, and told me very sweetly that I might have her (plum and all) whenever I could badger my grand-uncle Rumgudgeon, into the necessary consent. Poor girl!—she was barely fifteen, and without this consent, her little amount in the funds was not come-at-able until five immeasurable summers had “dragged their slow length along.” What, then, to do? At fifteen, or even at twenty-one (for I had now passed my fifth olympiad) five years in prospect are very much the same as five hundred. In vain we besieged the old gentleman with importunities. Here was a *pièce de résistance* (as Messieurs Ude and Carne would say) which suited his perverse fancy to a T. It would have stirred the indignation of Job himself, to see how much like an old mouser he behaved to us two poor wretched little mice. In his heart he wished for nothing more ardently than our union. He had made up his mind to this all along. In fact, he would have given ten thousand pounds from his own pocket (Kate’s plum was *her own*) if he could have invented anything like an excuse for complying with our very natural wishes. But then we had been so imprudent as to broach the subject *ourselves*. Not to oppose it under such circumstances, I sincerely believe, was not in his power.

I have said already that he had his weak points; but in speaking of these, I must not be understood as referring to his obstinacy: which was one of his strong points—“*assurance ce n’était pas sa*

*foible*.” When I mention his weakness I have allusion to a *bizarre* old-womanish superstition which beset him. He was great in dreams, portents, *et id genus omne* of rigmarole. He was excessively punctilious, too, upon small points of honor, and, after his own fashion, was a man of his word, beyond doubt. This was, in fact, one of his hobbies. The *spirit* of his vows he made no scruple of setting at naught, but the *letter* was a bond inviolable. Now it was this latter peculiarity in his disposition, of which Kate’s ingenuity enabled us one fine day, not long after our interview in the dining-room, to take a very unexpected advantage, and, having thus, in the fashion of all modern bards and orators, exhausted in *prolegomena*, all the time at my command, and nearly all the room at my disposal, I will sum up in a few words what constitutes the whole pith of the story.

It happened then—so the Fates ordered it—that among the naval acquaintances of my betrothed, were two gentlemen who had just set foot upon the shores of England, after a year’s absence, each, in foreign travel. In company with these gentlemen, my cousin and I, preconcertedly paid uncle Rumgudgeon a visit on the afternoon of Sunday, October the tenth—just three weeks after the memorable decision which had so cruelly defeated our hopes. For about half an hour the conversation ran upon ordinary topics; but at last, we contrived, quite naturally, to give it the following turn:

*Capt. Pratt.* “Well I have been absent just one year. Just one year to-day, as I live—let me see! yes!—this is October the tenth. You remember, Mr. Rumgudgeon, I called, this day year to bid you good-bye. And by the way, it *does* seem some-

thing like a coincidence, does it not—that our friend, Captain Smitherton, here, has been absent exactly a year also—a year to-day!”

*Smitherton.* “Yes! just one year to a fraction. You will remember, Mr. Rumgudgeon, that I called with Capt. Pratol on this very day, last year, to pay my parting respects.”

*Uncle.* “Yes, yes, yes—I remember it very well—very queer indeed! Both of you gone just one year. A very strange coincidence, indeed! Just what Doctor Dubble L. Dee would denominate an extraordinary concurrence of events. Doctor Dub—”

*Kate.* [*Interrupting.*] “To be sure, papa, it is something strange; but then Captain Pratt and Captain Smitherton didn’t go altogether the same route, and that makes a difference, you know.”

*Uncle.* “I don’t know any such thing, you huzzy! How should I? I think it only makes the matter more remarkable, Doctor Dubble L. Dee—”

*Kate.* “Why, papa, Captain Pratt went round Cape Horn, and Captain Smitherton doubled the Cape of Good Hope.”

*Uncle.* “Precisely!—the one went east and the other went west, you jade, and they both have gone quite round the world. By the by, Doctor Dubble L. Dee—”

*Myself.* [*Hurriedly.*] “Captain Pratt, you must come and spend the evening with us tomorrow—you and Smitherton—you can tell us all about your voyage, and we’ll have a game of whist and—”

*Pratt.* “Whist, my dear fellow—you forget. To-morrow will be Sunday. Some other evening—”

*Kate.* “Oh, no, fie!—Robert’s not quite so bad as that. To-day’s Sunday.”

*Uncle.* “To be sure—to be sure!”

*Pratt.* “I beg both your pardons—but I can’t be so much mistaken. I know to-morrow’s Sunday, because—”

*Smitherton.* [*Much surprised.*] “What are you all thinking about? Wasn’t yesterday Sunday, I should like to know?”

*All.* “Yesterday, indeed! you are out!”

*Uncle.* “To-day’s Sunday, I say—don’t I know?”

*Pratt.* “Oh no!—to-morrow’s Sunday.”

*Smitherton.* “You are all mad—every one of you. I am as positive that yesterday was Sunday as I am that I sit upon this chair.”

*Kate.* [*Jumping up eagerly.*] “I see it—I see it all. Papa, this is a judgment upon you, about—about you know what. Let me alone, and I’ll explain it all in a minute. It’s a very simple thing, indeed. Captain Smitherton says that yesterday was Sunday: so it was; he is right. Cousin Bobby, and uncle and I, say that to-day is Sunday: so it is; we are right. Captain Pratt maintains that to-morrow will be Sunday: so it will; he is right, too. The fact is, we are all right, and thus *three Sundays have come together in a week.*”

*Smitherton.* [*After a pause.*] “By the by, Pratt, Kate has us completely. What fools we two are! Mr. Rumgudgeon, the matter stands thus: the earth, you know, is twenty-four thousand miles in circumference. Now this globe of the earth turns upon its own axis—revolves—spins round—these twenty-four thousand miles of extent, going from west to east, in precisely twenty-four hours. Do you understand Mr. Rumgudgeon?”

*Uncle.* “To be sure—to be sure—Doctor Dub—”

*Smitherton.* [*Drowning his voice.*] “Well, sir; that is at the rate of one thou-



sand miles per hour. Now, suppose that I sail from this position a thousand miles east. Of course I anticipate the rising of the sun here at London by just one hour. I see the sun rise one hour before you do. Proceeding, in the same direction, yet another thousand miles, I anticipate the rising by two hours—another thousand, and I anticipate it by three hours, and so on, until I go entirely round the globe, and back to this spot, when, having gone twenty-four thousand miles east, I anticipate the rising of the London sun by no less than twenty-four hours; that is to say, I am a day *in advance* of your time. Understand, eh?"

Uncle. "But Dubble L. Dee—"

Smitherton. [*Speaking very loud.*]  
"Captain Pratt, on the contrary, when he had sailed a thousand miles west of this

position, was an hour, and when he had sailed twenty-four thousand miles west was twenty-four hours, or one day, *behind* the time at London. Thus, with me, yesterday was Sunday—thus, with you, today is Sunday—and thus, with Pratt, tomorrow will be Sunday. And what is more, Mr. Rumgudgeon, it is positively clear that we are *all right*; for there can be no philosophical reason assigned why the idea of one of us should have preference over that of the other."

Uncle. "My eyes!—well, Kate—well, Bobby!—this is a judgment upon me, as you say. But I am a man of my word—*mark that!* you shall have her, boy (plum and all), when you please. Done up, by Jove! Three Sundays all in a row! I'll go, and take Dubble L. Dee's opinion upon *that*."

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## ASTRONOMER ROYAL'S PRESIDENTIAL ADDRESS TO THE BRITISH HOROLOGICAL INSTITUTE

*Reprinted in part from the Horological Journal, London, December 1949*

**S**UGGESTIONS for alterations and improvements to the present calendar were put forward by the Astronomer Royal (Sir Harold Spencer-Jones, F.R.S.) when he addressed the members of the British Horological Society. He said that the present time would be an opportunity for calendar reform. In many ways there were inconveniences in the present calendar. One important one was that there was no certainty of the number of working days in a month, which could vary from 24 to 27.

Sir Harold suggested a convenient rearrangement of the calendar: Quarters would be evenly divided, with each quarter of 13 weeks having 91 days. There would be 26 working days in each month, no more and no less. Each quarter would start with a Sunday and would end with a Saturday. New Year's Day would be a Sunday and there would be a Year-End Day [Worldsday in The World Calendar] at the end of the year. Leap-Year Day would be mid-year.

He said the great advantage of a calendar on these lines is that a stable working month of 26 days would be of great benefit to industry, which would also work to a fixed 91 days in each and every quarter.

# EL NUEVO CALENDARIO

## NOS PUEDE ECONOMIZAR MILLONES

**L**A reforma del calendario es una cuestión vital que todos debemos respaldar y apoyar. Con la reforma propuesta los comerciantes podrán aumentar sus ganancias. Durante muchos años se ha venido haciendo un gran esfuerzo por la adopción del calendario mundial y muchas naciones han mostrado una actitud favorable.

No hay por que tratar de convencer a los comerciantes de la necesidad de adoptar la reforma del calendario; esta necesidad se ha discutido muchas veces antes y como es lógico suponer ellos favorecen la adopción del calendario mundial. Formalmente lo han apoyado ya el Controller's Congress, el American Institute of Accountants, la Industrial Bankers Association, la Newspaper Advertising Executives Association, la Canadian Retail Federation, la Canadian Manufacturers Association, la Pennsylvania Retailers Association y muchísimas otras organizaciones, como también muchas cámaras de comercio, sociedades científicas, organizaciones de trabajo, grupos educacionales y asociaciones comerciales.

Como lo saben bien la mayor parte de

los hombres de negocios, el Calendario Mundial lo propuso hace algunos años la Sta. Elisabeth Achelis, una dama de fortuna, de gran cultura y distinción social que, desde entónces, ha dedicado su vida y su capital a la tarea, aparentemente imposible, de convencer al mundo de la conveniencia de la reforma calendaria. La satisfacción de una tarea cumplida será su única recompensa. En cambio, el mundo entero, obtendrá ganancias incalculables en los años por venir.

Con sólo el dinero que ahorraría el comercio norteamericano en un año, si adoptara el nuevo calendario, se podría pagar el interés de nuestra deuda nacional. Los canadienses calculan que el ahorro les significaría varios millones de dólares diarios y otras naciones han hecho los mismos cálculos. Las tiendas y los almacenes pequeños ahorrarían anualmente miles de dólares y las grandes casas de comercio varios millones. Esta economía provendría de la posibilidad de preparar mejores programas de producción, promoción, ventas y reconstrucción

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*Este artículo fué traducido del Department Store Economist, edición de abril de 1950.*

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# NEW CALENDAR

## CAN SAVE US MILLIONS

*Needs concerted demand by business to put it over*

**C**ALENDAR reform is a vital issue which we should all get behind and support 100 per cent. Retailers have as much to gain as has any segment of our economy, maybe more. A tremendous amount of effort over many years has been put behind "The World Calendar," many nations of the world have endorsed it, the United States *has not*.

There is no point in "selling" retailers on calendar reform, or even The World Calendar. It has been discussed for years and of course retailers are for it. It has been formally endorsed by the Controllors' Congress, the American Institute of Accountants, Industrial Bankers Association, Newspaper Advertising Executives Association, Canadian Retail Federation, Canadian Manufacturers' Association, Pennsylvania Retailers' Association and innumerable others, as well as a great many chambers of commerce, scientific societies, labor organizations, educational groups and business associations. As most business men know, The World Calendar was proposed some years ago by Miss Elisabeth Achelis, a woman of

considerable means and many cultural and social attainments, who has since devoted her life and finances to the seemingly insuperable job of selling the world on calendar reform. Satisfaction of accomplishment will be her only reward, but the world will collect dividends on it far into the future.

### *No two years alike*

In American business alone the annual saving would pay the interest on our national debt. Canadians have estimated their saving at many millions daily, as have other nations. Small stores will save thousands and large stores millions every year in merchandising, ill-timed promotion and statistical reconstruction of past years for comparison purposes.

At present *no two succeeding years are alike*; there are 14 variations of calendar years, 28 different kinds of months. Dates and holidays never agree from year to year. Important holidays often

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de las estadísticas de los años precedentes que hay que hacer para poder establecer comparaciones.

En la actualidad no hay dos años seguidos que sean iguales. Dentro del calendario corriente hay catorce años y veintiocho meses distintos entre sí; las fechas de los días festivos nunca coinciden de un año a otro. A menudo fiestas importantes caen en viernes lo cual echa a perder el sábado para los comerciantes. Suelen también caer en martes lo que hace que el lunes sea también un día perdido. En todos los años, todos los meses principian en día diferente; cada trimestre principia en un día distinto de la semana; no hay dos trimestres iguales y cada uno tiene un número distinto de días de trabajo. En el comercio minorista tenemos que rehacer nuestra contabilidad todos los años y cada mes por separado; tenemos también que fijar cuotas para las operaciones diarias porque un minorista no puede esperar hasta fin de mes para saber como le va en el negocio.

La adopción del calendario mundial terminaría con todo esto y proveería estadísticas de un valor incalculable. El calendario mundial divide el año en dos partes iguales, cada mitad en dos trimestres iguales, cada trimestre en un mes de treinta y uno días y dos de treinta. Todos los trimestres tienen la misma duración y todos empiezan en domingo; los días festivos siempre caen en el mismo día de la semana año tras año. Los días de fiesta religiosos son una excepción porque este es un calendario civil.

Existe una diferencia anual de un día y seis horas entre el total de días de las 52 semanas y los días que se necesitan para darle la vuelta al sol. En lugar de

hacer lo que hizo Julio Cesar, quien creyó que esa pequeña diferencia desaparecería por sí sola y la echó al olvido, el nuevo calendario instituye un día entre el sábado 30 de diciembre y el domingo primero de enero que se llama Día Mundial. Además cada cuatro años incluye un día entre el sábado 30 de junio y el domingo 1 de julio, llamado también Día Mundial. Pueden también denominarse como cada nación crea conveniente. La creación de estos días evita que de un año al siguiente los días de la semana sean desiguales y hace que todos los años tengan duración completa y sean comparables entre sí. En el nuevo calendario cada mes tiene veintiseis días laborables y cuatro domingos.

El cambio al nuevo calendario es tan sencillo que el mismo Luis Johnson, ministro de Defensa, le dió su aprobación y sugirió que se fijara la fecha en que pueda convenientemente ponerse en práctica. "El nuevo calendario facilita una modernización muy conveniente," dice, "sin gran sacrificio de la tradición." Y, pueden añadir los comerciantes, con una economía de millones que se gastan diariamente en confusión y en la compilación de estadísticas innecesarias.

La carroza romana era el vehículo más rápido que se conocía en el tiempo de Julio Cesar quien, en el año 45 A.C., promulgó un calendario del cual el nuestro es un anacronismo remendado.

Así se bamboleó la carroza por lo menos durante 1600 años hasta que los bamboleos sumaron diez días completos debido a la diferencia entre el calendario y el sol. Al fin, en 1582, se persuadió al Papa Gregorio XIII que corrigiera esta diferencia e hiciera algunas mejoras inci-

hit on Friday which kills Saturday for retailers, or they fall on Tuesday which makes Monday an off-day. Each month starts on a different day each year. Each quarter starts on a different day of the week, no two are alike, each has a different number of business days. In retailing we have to reconstruct our figures every year for each month separately, to set quotas for day-to-day comparisons, since retailers today aren't driving Roman chariots and can't wait until the end of the month to know where they stand.

### *Avoids adjustments*

The World Calendar will stop all this and provide invaluable operating comparisons. It divides the year into equal halves, each half into equal quarters, each quarter into one 31-day month and two 30-day months. *All quarters are of equal length, all start with a Sunday*, and holidays always fall on the same day of the week year after year. Church holy days may be an exception for a while, since this is a civil rather than religious calendar.

There is a variation of about  $1\frac{1}{4}$  days each year between the total days in 52 weeks and the days required to make a trip around the sun. Instead of just ignoring it as old Julius Caesar did in the hope that it will go away, the new calendar tucks a day in between Saturday, 30 December, and Sunday, 1 January, called W or Worldsdays, and every four years it tucks a day in between Saturday, 30 June, and Sunday, 1 July, called W or Leapyear Day.

These lettered days are as independent as a hog on ice; they can carry a date

or name and are self-contained. They are extra holidays for fun and recreation, or to a Churchman they are extra holy days. *They are like a fifth in a Canasta game—strictly kibitzers; they don't play and they don't count.* These lettered days prevent the weekdays from getting out of kilter from one year to another and make the years strictly comparable and perfect. Each month has exactly 26 weekdays, plus Sundays.

The change-over is so simple that even Louis Johnson, Secretary of Defense, has approved the change and suggests a date when it can be conveniently put into effect. "It provides desirable modernization," he says, "without appreciable sacrifice of tradition." And, retailers can add, with desirable saving of millions daily in confusion and avoidable statistical expense.

### *Creaky as a mule train*

A Roman chariot was the fastest thing on wheels in the days of Julius Caesar, who in 45 B.C. promulgated a calendar of which our present one is a patched-up hangover.

So the chariot wobbled along for 1600 years until the wobbles added up to 10 full days of difference between the calendar and the sun. Then in 1582 Pope Gregory XIII was persuaded to correct this difference and make a few incidental improvements, decreeing the Gregorian calendar which is still in use.

### *George Washington*

It was 170 years before England and America adopted it, by which time the wobble was worse and 11 days had to be dropped. George Washington went to bed

dentales, decretando el Calendario Gregoriano que es el que usamos todavía.

Ciento setenta años antes de que Inglaterra y América lo adoptaran la confusión era tan grande que hubo que suprimírsele 11 días. Fué así como Jorge Washington fué a acostarse un miércoles por la noche, 2 de septiembre de 1752, y cuando despertó a la mañana siguiente era jueves 14 del mismo mes y año. Hasta el día de su natalicio hubo que cambiarlo; en el viejo calendario nació el 11 de febrero, pero su cumpleaños hubo que celebrarlo el 22.

El 22 de febrero nos damos vacaciones en su honor pero cada año este cae en un día distinto de la semana. Lo mismo sucede con todos los otros días festivos que caen en determinada fecha y a menudo en viernes o martes, lo que no es convenientemente. El Calendario Mundial los fija en un día determinado de la semana, el mismo todos los años. También tendrá el mismo número de días semanales cada mes, más los domingos. ¿Qué estamos, pues, esperando? Es hasta divertido!

Aparte de la apatía y la inercia el único enemigo de la reforma calendaria es la reluctancia comprensible de cambiar algo ya en proceso, por más inconveniente que sea, aun cuando hay tantas emergencias que piden acción. Esta razón, sin embargo, no justifica el que los negocios tengan que llevarse a cabo, en esta edad moderna, con un calendario costoso, anticuado y tan pasado de moda como el coche de caballos. La industria, el trabajo, mejor dicho, cada uno de nosotros necesita un calendario perpetuo de líneas aerodinámicas que pueda, entre otras cosas, simplificar los sistemas de contabilidad, de impuestos, de seguros, etc.; que

tenga un número igual de días de trabajo cada mes y haga que las comparaciones anuales entre los trimestres sean fáciles de hacer y resulten exactas. Es esto tan cierto y necesario como lo fué en el tiempo de nuestros abuelos la necesidad de fijar zonas standarizadas de tiempo.

¿Entonces, qué es lo que demora la adopción definitiva? Al principio los iniciadores chocaron con oposición religiosa porque se pensaba que la Asociación del Calendario Mundial se proponía restringir las fiestas movibles como la Pascua de Resurrección que al presente fluctúa entre el 22 de marzo y el 25 de abril. Se probó, sin embargo, que no era esta la idea cuando se pudo comprobar que este calendario es estrictamente un calendario civil que le deja a la jurisdicción de las autoridades religiosas la cuestión de cómo y cuando fijar los días y fechas de las respectivas festividades y días santos. Actualmente los miembros de la mayor parte de los credos — Protestante, Católico y muchos otros — favorecen el nuevo calendario.

Así pues, el villano nos elude y necesitamos más "alarde" para que los "postres" puedan distribuirse bien y la función tenga un final feliz.

Es claro que una cuestión de interés mundial tiene que llegar hasta las Naciones Unidas y es ahí en donde nos lo encontramos por primera vez. El otoño pasado, el Calendario Mundial llegó hasta el Comité General de 14 naciones y se propuso su aprobación absteniéndose sólo Rusia, Polonia, Pakistán y Brazil. Cuando llegó el momento crucial de la votación el Presidente llamó al orden y el delegado norteamericano Warren Austin obedeciendo un memorandum de su Departamento de Estado pidió que la votación se



one Wednesday night, 2 September, 1752, and when he woke up next morning it was Thursday, 14 September, 1752. Even his birthdate changed. He was born under the old calendar 11 February so his birthdate became 22 February.

We close up shop 22 February to honor him, but each year it's a different day of the week. The same is true of all other *dated* holidays and often they hit on Friday or Tuesday, which is bad. The World Calendar will pin them down to a fixed day of the week each year. It will also give us *the same number of weekdays each month*, plus Sundays. So what are we waiting for? That's where the funny business comes in!

### *Fly in the ointment*

How does it happen that the State Department gets into the act? Well, the villain of the piece went that-away, so let's pursue him.

The only legitimate opponent of calendar reform, outside of apathy and inertia, is the understandable reluctance to change anything that is rolling, no matter how wobbly, when there are so many emergencies crying for action. Such a reason, though, does not justify American business trying to operate in these modern times on a costly antiquated calendar as outmoded as the bustle or one hoss shay. Industry, labor—as a matter of fact, every one of us—need a streamlined perpetual calendar which can, among other things, simplify accounting systems, taxes, insurance records, etc., provide an equal number of workdays monthly and make equal-quarter yearly comparisons easy and accurate. In all truth, it is as necessary today as were Standard Time Zones in your grandfather's heyday.

So what's holding up adoption? At first, the proponents ran into religious opposition when it was thought that The World Calendar Association proposed to pin down roving holy days, days such as Easter which now ranges over 35 days anywhere between 22 March and 25 April. That was overcome when it was proved to be a strictly *civil* calendar, leaving to the jurisdiction of proper religious authorities the question of how and to what extent various religious faiths desire to fix the day and date of their respective feast and holy days. Now members of most faiths—Protestant, Catholic and many others—look on the new calendar with favor.

So the villain still eludes us and further "Hawkshawing" is required in order that "just desserts" can be meted out and the play will have a happy ending.

Obviously, a matter of such worldwide concern must come before the United Nations for action and that's where we first meet him. Last fall, The World Calendar reached the fourteen-nation General Committee and was all set for approval, only Russia, Poland, Pakistan and Brazil abstaining. The crucial time for voting arrived, the Chairman called for action—and then American delegate Warren Austin, obeying a memo from our own State Department, demanded postponement. Mind you, this had nothing to do with the merits of the case but merely insured the fact that delegations of 59 countries could be prevented from arriving at a worldwide cross-section of opinion on a vitally needed reform. Frankly, other delegations were completely surprised for they looked on the subject as non-partisan, non-political and a matter which offered the first opportunity for a

pospusiera. Esto no tuvo nada que ver con los méritos de la cuestión sino que simplemente demostró que era posible impedir que las delegaciones de 59 países llegaran a una conclusión sobre una reforma que es vitalmente necesaria. Francamente, otras delegaciones se manifestaron sorprendidas porque consideraban la cuestión como independiente, apolítica y que le ofrecía a la Asamblea General la oportunidad de llegar a una decisión unánime.

“¿Por qué posponerla?” preguntaron.

“Una agenda muy recargada,” fué la sola contestación de Austin, contestación que le cuesta a las naciones del mundo millones de dólares al año. Cuatro países cambiaron de opinión; cuatro pidieron acción inmediata y la moción quedó estancada y se declaró perdida. Los únicos que perseveraron en su promesa fueron Canada, Chile, China y Venezuela.

¿Por qué pidió, el Departamento de Estado, que se pospusiera? Sería que no tuvieron en consideración los enormes ahorros comprendidos como lo hicieron otras naciones? o sería mas bien que nosotros no presentamos nuestra demanda con la insistencia necesaria? En todo caso, todavía podemos corregir el daño hecho y aun es tiempo de hacerlo con fuego concentrado de cartas al Secretario de Estado diciéndole lo que pensamos.

Nuestra voz formula la opinión nacional y de esta manera la demanda se hace tan fuerte que las Naciones Unidas tendrán que apoyar la resolución sobre el Calendario Mundial cuando se le presente el próximo septiembre.

A lo mejor van a pasar varios años entre la aprobación y la fecha efectiva, porque las operaciones técnicas tales como la impresión de almanaques y calendarios y la compilación de tablas de navegación para los distintos servicios militares se preparan con varios años de anticipación. Para que el cambio pueda hacerse con la mínima confusión debe llevarse a efecto cuando el presente calendario Gregoriano y el Calendario Mundial coincidan. Esa fecha es el primero de enero de 1956. Si queremos el calendario en 1956 debe ser aprobado por las Naciones Unidas en sus sesiones de septiembre de 1950-1951, para que las naciones individuales tengan un año de plazo para ratificar la resolución y queden los tres años preparatorios necesarios para instituir y llevar a cabo la reforma.

Cuando uno se detiene a pensar en la negativa de las Naciones Unidas en su última sesión no la encuentra nada divertida. Diariamente nos hace perder dólares en nuestros negocios y lo seguirá haciendo hasta que insistamos en el cambio.

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**W**E in the resort or vacation field are definitely affected by holiday dates. With Memorial Day coming on Tuesday we will have about 100 people with us this season. Last year when it fell on Monday, we had 400 for the three-day weekend.—*Ted Hilton, Ted Hilton Enterprises, Moodus, Conn.*

unanimous decision by the General Assembly.

"Why postpone?" they asked.

"Overcrowded agenda," was Austin's only answer for costing nations of the world millions of dollars yearly. Four countries promptly flopped, four nations demanded immediate action, the motion was dead-locked and declared lost. Those sticking with their promise to support its inclusion on the agenda were Canada, Chile, China and Venezuela.

Why did the State Department demand this postponement? Could it be that they had not taken the time to study the huge economic savings entailed as had other nations; or could it be that maybe we just haven't registered our demand strongly enough? In either case, we can correct the harm done, and it is time we did it with a barrage of letters to our Secretary of State on how we feel about it. Your voice formulates national opinion, and in this way the demand will become so strong that the United States will support The World Calendar resolution when it again comes before the United Nations this September.

At best, it is going to take several years between approval and effective date, for technical operations, such as calendar and almanac printing and compilation of Nau-

tical tables for the various military services, are compiled several years in advance. In order that the changeover can be made with a minimum of confusion, it must be done when the present Gregorian calendar and The World Calendar coincide. The next such date is 1 January 1956. But this does not mean we can sit back and let the villain continue wreaking havoc. If we want the calendar in 1956, it must be approved by the United Nations at its September 1950-1951 sessions, allowing one year for individual nations to ratify the resolution, thus offering the necessary three preparatory years for instituting the reform.

### *What goes on?*

When you think it over, happenings at the last United Nations session are not funny. They are taking dollars out of our businesses every day and will continue to do so until we demand a change.

The State Department cannot brush off public opinion with impunity. So do we sit back and take it, or do we let it know how we feel and what we want done about calendar reform? If you act now—you'll not only be "making money" and eliminating troubles for yourself—but you'll be leaving a sensible and perpetual time system as your heritage to all future generations throughout the world.

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## THE WORLD CALENDAR EXHIBIT

**T**HE WORLD CALENDAR exhibit, located for 10 years at the New York Museum of Science and Industry in the RCA Building of Rockefeller Center, has been moved to the New York Hall of Science, Broadway at 44th Street, on Times Square. The Association hopes that it will continue to attract supporters of The World Calendar—old and new.



# AN EXPENSIVE HOLIDAY

*Reprinted from the Adrian, Michigan, Telegram, 24 May 1950*

**D**ECORATION DAY is going to cost American business millions of dollars this year. It is going to cost wage earners millions more. Because store and business hours will be more or less uncertain a great many Americans will experience varying degrees of inconvenience.

The ancient and haphazard calendar under which we measure time can be blamed for it all. Decoration Day comes on a Tuesday this year. It leaves Monday completely isolated as a business day between two holidays, Sunday and Tuesday. The same situation will prevail on 4 July which also falls on a Tuesday this year. In 1952 there will be six isolated holidays of this nature.

Business executives will be wondering how many workers will decide to lay off Monday and enjoy an extra long week-end holiday. They know that production schedules will be disrupted and that a considerable amount of production will be lost. Over the 4 July week-end the loss will be even greater. A recent study of a similar situation showed that on an isolated weekday 120 days of labor are lost by Americans for every 1,000 workers employed. A loss of \$76 million in wages is the result. A good many business men probably will wonder if it is worth the effort to remain open for the single day. Factory superintendents will ponder the question of closing down entirely. From a practical standpoint Monday, an iso-

lated business day, will be at least half lost.

The World Calendar Association is ready with an answer for the solution of this recurrent problem. The Association suggests that the United Nations adopt The World Calendar at its September meeting so that time forever afterward may be measured in orderly and systematic fashion. The World Calendar is a 12-month calendar of equal quarters, a perpetual calendar, that remains the same year after year. Each quarter has 91 days, 13 weeks or three months. Every month has 26 weekdays plus Sundays. With this calendar, business comparisons become a lead pipe cinch. It is the answer to the fondest dreams of accountants and statisticians.

Holidays are on the same day of the week, year in and year out. The calendar virtually eliminates the isolated business days such as the Mondays before Decoration Day and the Fourth of July. *It stands as one of the most progressive actions ever undertaken on a world-wide basis.\** Business men and workers who are tired of the uncertainty and financial loss caused by mid-week holidays should ask the Secretary of State to push The World Calendar plan in the United Nations. Once it is adopted we'll all wonder why we didn't do it long ago.

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\* Italics ours.

# VOICE OF THE RAILROADS

**T**HE need for The World Calendar and the benefits to be derived by the railroads from this ordered and balanced perpetual calendar have been voiced to the State Department of the United States by the presidents of two of this country's important railroads, in a plea for the support of The World Calendar by the United States at the United Nations General Assembly, meeting this September.

May 5, 1950

Honorable Dean Acheson  
Secretary of State  
Washington, D. C.

Dear Mr. Secretary:

The World Calendar Association, Inc., has brought to my attention its activities in connection with the proposed World Calendar. Not wishing to act in a perfunctory manner, I had our Comptroller make a very careful analysis of this proposed Calendar, and I am advised that its adoption would materially help in a comparison of our accounts of revenues and expenses, one period or month with another, and the fact that it provides that certain holidays will always fall on certain days of the week has very decided advantages.

One comparison which has always vexed this railroad is that of the month of February with other months of the year. The World Calendar would also facilitate the making up of the payrolls, and the working days in each month would be comparable.

In view of these facts and with other advantages which would follow, I trust you may see your way to propose The World Calendar for the Provisional Agenda of the Fifth Regular Session of the General Assembly of the United Nations which, I understand, will convene September 19, 1950; and I further hope that you may instruct the United States' delegation to the United Nations actively and vigorously to support the resolution.

Yours very truly,

*Norman Call, President,  
Richmond, Fredericksburg and Potomac Railroad Company  
Richmond, Virginia.*

May 4, 1950

Honorable Dean Acheson  
Secretary of State  
Washington, D. C.

My Dear Sir:

I believe it desirable and appropriate that The World Calendar be adopted and respectfully suggest that you propose The World Calendar for the provisional agenda of the Fifth Regular Session of the General Assembly of the United Nations, which convenes on September 19, 1950, and that the United States' delegation to the United Nations be instructed to support the resolution for the adoption of The World Calendar.

Yours very truly,

*J. B. Hill, President  
Louisville & Nashville Railroad Company  
Louisville, Kentucky.*

W H I C H D O

CHANGEABLE GREGORIAN CALENDAR

1950, and 1956 (through February 28)

Unequal Quarters

FIRST QUARTER							
	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
MAR				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
90 DAYS							
SECOND QUARTER							
	S	M	T	W	T	F	S
APR							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
MAY		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
JUN				1	2	3	
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	
91 DAYS							
THIRD QUARTER							
	S	M	T	W	T	F	S
JUL							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
AUG		1	2	3	4	5	
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
SEP					1	2	
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
92 DAYS							
FOURTH QUARTER							
	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
92 DAYS							

The above calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion.

EACH YEAR DIFFERENT

1. There are 14 variations of calendar years.

2. There are 28 different kinds of months.

3. There are, in an irregular order, 7 months of 31 days, 4 months of 30 days, 1 month of 28 days and in leap years 29 days.

4. Quarters and months begin and end on any day of the week.

5. The quarters are unequal in length.

6. Each quarter has irregular months, weeks and days.
7. Each month begins and ends on a different weekday. Months have a varying number of weekdays.

8. Days and dates never agree from year to year.

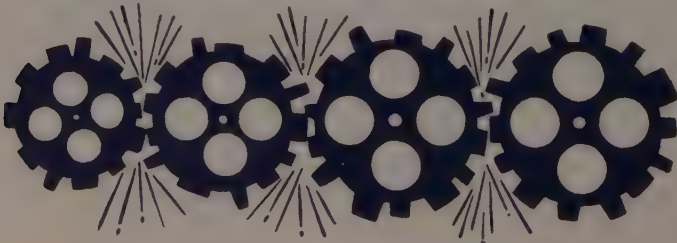
9. Holidays vary in their days and dates.

10. Each year begins on a different weekday.

11. Comparability is not possible.

12. The Gregorian calendar is unbalanced in structure, unstable in form and irregular in arrangement.

FOUR UNEQUAL QUARTERS CLASH AND SLIP



Guessing is Costly



# YOU WANT?

## PERPETUAL WORLD CALENDAR

(When in Use)

### Equal Quarters

FIRST QUARTER							SECOND QUARTER							THIRD QUARTER							FOURTH QUARTER						
S M T W T F S							S M T W T F S							S M T W T F S							S M T W T F S						
JAN	1	2	3	4	5	6 7	APR	1	2	3	4	5	6 7	JUL	1	2	3	4	5	6 7	OCT	1	2	3	4	5	6 7
	8	9	10	11	12	13 14		8	9	10	11	12	13 14		8	9	10	11	12	13 14		8	9	10	11	12	13 14
	15	16	17	18	19	20 21		15	16	17	18	19	20 21		15	16	17	18	19	20 21		15	16	17	18	19	20 21
	22	23	24	25	26	27 28		22	23	24	25	26	27 28		22	23	24	25	26	27 28		22	23	24	25	26	27 28
	29	30	31					29	30	31					29	30	31					29	30	31			
FEB				1	2	3 4	MAY				1	2	3 4	AUG				1	2	3 4	NOV				1	2	3 4
	5	6	7	8	9	10 11		5	6	7	8	9	10 11		5	6	7	8	9	10 11		5	6	7	8	9	10 11
	12	13	14	15	16	17 18		12	13	14	15	16	17 18		12	13	14	15	16	17 18		12	13	14	15	16	17 18
	19	20	21	22	23	24 25		19	20	21	22	23	24 25		19	20	21	22	23	24 25		19	20	21	22	23	24 25
	26	27	28	29	30			26	27	28	29	30			26	27	28	29	30			26	27	28	29	30	
MAR						1 2	JUN						1 2	SEP						1 2	DEC						1 2
	3	4	5	6	7	8 9		3	4	5	6	7	8 9		3	4	5	6	7	8 9		3	4	5	6	7	8 9
	10	11	12	13	14	15 16		10	11	12	13	14	15 16		10	11	12	13	14	15 16		10	11	12	13	14	15 16
	17	18	19	20	21	22 23		17	18	19	20	21	22 23		17	18	19	20	21	22 23		17	18	19	20	21	22 23
	24	25	26	27	28	29 30		24	25	26	27	28	29 30		24	25	26	27	28	29 30		24	25	26	27	28	29 30
91 DAYS							91 DAYS							91 DAYS							91 DAYS						

\*Worldsday (a civil world holiday), W or 31 December (365th day) follows 30 December every year.  
\*\*Leapyear Day (another civil world holiday), W or 31 June follows 30 June in leap years.

### EACH YEAR THE SAME

1. There is 1 unvarying calendar year.

2. There are 3 regular kinds of months in every quarter-year.

3. The first month has 31 days, the remaining two have 30 days each—a rhythmic pattern of 31, 30, 30 days; the first month begins on Sunday, the second on Wednesday, the third on Friday.

4. Quarters *always* begin on a Sunday and end on a Saturday.

5. The quarters are equal in length.

6. Each quarter contains 3 months—13 weeks—91 days.

7. Month-dates always fall on the same
- weekdays. Each month has 26 *weekdays*—plus Sundays.

8. Days and dates agree from year to year.

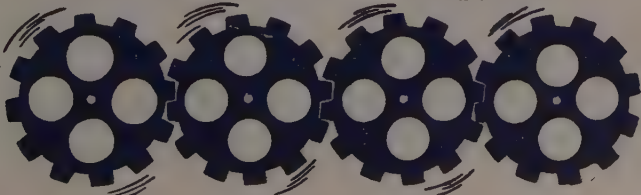
9. Holidays are fixed and *always* agree with their days and dates.

10. Each year begins on Sunday, 1 January, and the working year with Monday, 2 January. *Worldsday* having preceded Sunday, the customary observance of the Sunday holiday on Monday is eliminated.

11. Every year is comparable.

12. The World Calendar is balanced in structure, perpetual in form and harmonious in arrangement.

### FOUR EQUAL QUARTERS MESH EVENLY



Certainty is Conserving

# UNE IMPORTANTE COMMISSION D'ÉTUDE CRÉÉE EN FRANCE

par Marcel France

**D**EPUIS quelques années, les chroniqueurs consacrent souvent des articles à la question de la réforme du calendrier grégorien. Des commissions officielles, des congrès internationaux étudient la possibilité d'un changement dans la façon d'organiser les mois sans toucher à la suite des semaines et des jours.

Dans le second semestre de l'année dernière, à la demande de la République de Panama, la question de la réforme du calendrier avait été inscrite à l'ordre du jour de l'Assemblée Générale des Nations Unies, qui se tenait aux environs de New York, à Lake Success. Mais la question ne fut pas mise en discussion, la session avait un ordre du jour trop chargé et le Comité général écarta cette question pour se consacrer aux soixante-et-onze autres. On a annoncé depuis qu'il demanderait de nouveau, en 1950, l'inscription de la réforme du calendrier à l'ordre du jour de l'Assemblée Générale des Nations Unies.

Pourquoi réformer le calendrier ? N'est-

il pas parfait tel qu'il existe ? Beaucoup de gens pensent que s'il avait plus de régularité, s'il était composé de mois ayant le même nombre de jours ouvrables, s'il permettait annuellement des statistiques et des comparaisons pour des périodes absolument identiques, parce qu'il serait perpétuel, cela équivaldrait à un progrès incontestable.

La défunte Société des Nations avait étudié très sérieusement la question ; des commissions composées de techniciens y consacrèrent de nombreuses séances, car la S.D.N. avait reçu des centaines de projets. Chaque fois qu'on parle de la réforme du calendrier, il se trouve des inventeurs pour découvrir ou ressusciter des calendriers qui ont plus de fantaisie que de commodité. Ces inventeurs laissent libre cours à leur imagination, sans tenir compte de bases scientifiques ou de nécessités religieuses.

La Société des Nations avait finalement retenu le projet du Calendrier Mondial composé de trimestres égaux, de mois de 31, 30, 30 jours. Pour faire 365 jours, on ajoute à la fin de l'année un jour supplémentaire.\* Le jour des années bissextiles

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*Extrait du "Correspondance Politique et Littéraire," un bulletin de l'Agence Centrale de la Presse, Paris, France, 6 mars 1950. (Voir traduction anglaise à la page opposée.)*

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\* *Jour Mondial*

# VAST STUDY COMMISSION FORMED IN FRANCE

*By Marcel France*

FOR some years now the chroniclers have often devoted articles to the question of the reform of the Gregorian calendar. Official commissions and international congresses are studying the possibility of a change in the manner of arranging the months without changing the sequence of the days of the week.

In the second half of last year, at the request of the Republic of Panama, the matter of calendar reform was included on the agenda of the United Nations General Assembly, which met near New York, at Lake Success. But the question was not brought to discussion, for the session had too heavy an agenda and the General Committee discarded this matter in order to devote itself to 71 other items. It has since been announced that there will again be a request, in 1950, for inclusion of calendar reform on the agenda of the General Assembly of the United Nations.

Why reform the calendar? Is it not perfect as it is? Many people think that if it had more regularity, if it were composed of months having the same number



*Paul-Louis Hervier  
Chairman French Affiliate*

of working days, if yearly it permitted of statistics and comparisons for absolutely identical periods, because it would be perpetual; this would be tantamount to incontestable progress.

The defunct League of Nations studied the question very seriously; commissions composed of technicians devoted numerous sessions to it, for the League of Nations had received hundreds of pro-

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*Reprinted from "Political and Literary Correspondence," a release of the Central Press Agency, Paris, France, 6 March 1950. (For French text, see opposite page.)*

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est ajouté de la même façon à la fin du mois de juin.

C'est ce projet que le Panama proposait à l'Assemblée Générale de l'O.N.U., en faisant remarquer que cette année définitivement régulière commençant par un dimanche, il était possible, sans apporter la moindre perturbation, de l'adopter en 1950, année commençant normalement par un dimanche. Le renvoi de la discussion a tout remis à beaucoup plus tard. Cette coïncidence eut simplifié la mise en pratique d'une amélioration recommandée depuis vingt ans par de nombreux comités nationaux ou particuliers, notamment par "The World Calendar Association" de New York, dont la présidente, Miss Elisabeth Achelis, a consacré une activité de près d'un quart de siècle à faire connaître les avantages de ce calendrier mondial. Elle édite une copieuse revue trimestrielle *Journal of Calendar Reform*, à laquelle ont collaboré des autorités religieuses, politiques, bancaires, universitaires, commerciales, etc. . . , et dont la collection imposante montre bien les avantages du calendrier rectifié.

En France, l'éminent Abbé Chauve-Bertrand, qui a participé à plusieurs congrès astronomiques étudiant la question, a, il y a quelques années, publié un livre qui est encore l'historique le plus complet des travaux et des controverses. Néanmoins, le problème d'une réforme du calendrier semble, à certains, mériter encore une étude complémentaire quant aux moyens d'adoption. C'est pourquoi l'A.F.N.O.R. (Association française de Normalisation) vient de décider de réunir une vaste commission dans le dessein d'étudier la mise en pratique du Calendrier Mondial. Cette commission, à laquelle sont conviés les représentants les plus qualifiés des sociétés savantes, des organisations importantes (ministères, administrations publiques, gaz, eau, électricité, chemins de fer, enseignements, etc.) se réunira prochainement à Paris.

C'est pourquoi la question de la Réforme du Calendrier semble être plus que jamais d'actualité et qu'il se peut qu'elle quitte l'ère de la théorie pour faire un progrès vers la pratique et vers l'adoption.

### Membres Invités à Faire Partie de la Commission du Calendrier Mondial de l'AFNOR

*(Members Invited to The World Calendar Commission of AFNOR)*

#### Paris, France

Ministère de l'Agriculture

Ministère des Affaires Etrangères (*Ministry of Foreign Affairs*)

Ministère de l'Intérieur

Ministère de l'Education Nationale

Ministère de l'Industrie et du Commerce

Ministère des Travaux Publics (*Ministry of Public Works*)

Service des Instruments et Mesure (*Office of Instruments and Measures*)

M. Prot—Ingénieur des Ponts et Chaussées (*Civil Engineer for Bridges and Roads*)

Secrétariat aux Forces Armées Guerre (*War Secretariat for Armed Forces*)

Col. Sabatier—Service de Documentation, Section Technique de (*Office of Documents, Technical Section of*)

posals. Each time reform of the calendar is spoken of, there are to be found inventors who discover or revive calendars which have more of fantasy than convenience. These inventors give free rein to their imagination, without taking into account scientific bases or religious necessities.

The League of Nations finally settled upon The World Calendar plan, composed of equal quarters with months of 31, 30, 30 days. In order to have 365 days, a supplementary day\* is added at the end of the year. The leap-year day is added in the same way to the end of the month of June.

This is the plan that Panama proposed to the General Assembly of the United Nations, pointing out that it was possible to adopt it without incurring the least disturbance in this definitely regular year beginning with a Sunday.

Elimination of the discussion has greatly retarded everything. This coinciding would have simplified the putting into practice of an improvement which has been recommended for twenty years by numerous national and special committees, notably by "The World Calendar Association" of New York, the president of which, Miss Elisabeth Achelis, has devoted almost a quarter of a century's work

to making known the advantages of this World Calendar. The Association publishes a copious quarterly review, the *Journal of Calendar Reform*, to which religious, political, banking, university and commercial authorities, etc., have contributed, and this imposing collection makes very evident the advantages of the revised calendar.

In France, the eminent Abbé Chauve-Bertrand, who took part in many astronomical conferences studying the question, several years ago published a book which is still the most complete history of the studies and controversies. Nevertheless, the problem of calendar reform seems, to certain people, to be worth a complete study as to the means of adoption. This is why A.F.N.O.R. (French Association of Normalization) has just decided to call together a vast commission, to which are invited the most qualified representatives from learned societies, from important organizations (ministries, public administrations; gas, water, electricity, railroads, learning, etc.), and which will soon meet in Paris.

This is why the question of the reform of the calendar seems to be more than ever a matter of the moment, and it is thought that the era of theory can be left behind in order to progress toward the practical and toward the adoption of it.

\**Worldsday*

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← (For list of members invited to The World Calendar Commission of AFNOR, see opposite and following pages.)

- M. Wilmet—Ingénieur Militaire (*Military Engineer*)—Directeur du Laboratoire Central et des Ecoles d'Armement (*Director of the Central Laboratory and of the Armament Schools*)
- M. Dayre—Ingénieur en Chef du Génie Rural (*Chief Engineer of the Rural Engineers*)
- M. Collet—Inspecteur Général—Direction des Recherches et du Contrôle Technique (*Direction of Research and Technical Control*)
- Secrétariat d'Etat aux Forces Armées "Air," Section Contrôle et Normalisation (*Secretariat of State for Armed Forces "Air," Control and Normalization Section*)
- Secrétariat d'Etat aux Forces Armées "Marine" (*Secretariat of State for Armed Forces "Marine"*)
- M. Fany—Ingénieur en Chef du Génie Maritime (*Chief Engineer of Naval Engineers*)—Service Technique des Constructions et Armes Navales (*Technical Office of Naval Constructions and Arms*)
- M. Audise—Chef du Service de Normalisation de la Compagnie Générale des Constructeurs de Navires et de Machines Marines (*Chief of the Office of Normalization of the General Corporation of Builders of Naval Ships and Machines*)
- M. Calendreau
- M. Charron—Comité Electrotechnique Français (*French Electro-technical Committee*)
- M. Dupuy—Directeur du Bureau National de la Sidérurgie (*Director of the National Bureau of Siderurgy*)
- M. Goret—Secrétaire de la sous-Commission de Normalisation du Comité de Coordination des Telecommunications (*Secretary of the Sub-Commission of Normalization of the Committee of Coordination of Telecommunications*)
- M. Normand—Chef du Service de Normalisation (*Chief of the Office of Normalization*)—Directeur de la Production Agricole (*Director of Agricultural Production*)—Ministère de l'Agriculture (*Ministry of Agriculture*)
- M. Perronnaz—Président du sous-Comité d'Etudes Techniques et de Normalisation Bancaire (*President of the Sub-Committee of Technical Studies and of Normalization of Banking*)
- Bureau de Normalisation des Chemins de Fer (*Bureau of Normalization of Railroads*)
- Comité de Normalisation de la Mécanique (*Committee of Normalization of Mechanics*)
- Bureau de Normalisation de l'Automobile
- Bureau de Normalisation de l'Aéronautique
- Union Technique de l'Electricité
- Charbonnages de France (*Coal-minings of France*)
- Services Techniques et Industriels
- Service Pédagogique et Technique de Secrétariat d'Etat à l'Enseignement Technique (*Pedagogical and Technical Office of the Secretariat of State for Technical Instruction*)
- Chambre de Commerce de Paris
- M. Perard—Directeur du Bureau International des Poids et Mesures (*Director of the International Bureau of Weights and Measures*)
- M. le Président du Bureau des Longitudes (*President of the Bureau of Longitudes*)
- Société des Statistiques de Paris
- M. le Directeur de l'Observatoire de Paris
- M. le Directeur de Conservatoire National des Arts et Métiers (*Director of the National Academy of Arts and Trades*)
- M. Ailleret—Electricité de France
- M. l'Archevêque de Paris (*Archbishop of Paris*)
- M. le Pasteur Marc Boegner
- M. Zadoc Kahn, Grand Rabbin (*Grand Rabbi*)
- M. Ben Ghabrit—Mosquée (*Mosque*)
- M. Belgodère
- M. Blanchet
- M. Brefort
- M. Brylinski
- M. Cagnot
- Mlle. Courtin—Présidente de l'Union des Professeurs de Physique
- M. Darrieus—Compagnie Electro-Mécanique
- M. Dubertret—Ingénieur en Chef Honoraire de la Cie Electro-Mécanique (*Honorary Chief Engineer of the Electro-Mechanics Co.*)
- M. Denis Papin—Editions Albin Michel
- M. Dumas—Ingénieur en Chef de l'Artillerie Navale
- M. Hervier
- M. Kervella—Ingénieur des Arts et Métiers (*Engineer of Arts and Trades*)
- M. Metral—Directeur des Ateliers G.S.P.



# THE WORLD CALENDAR

## over the

# AMERICAN BROADCASTING NETWORK

*Miss Nancy Craig, the very popular conductor of "The Woman of Tomorrow" program over the ABC system, on 1 May 1950 interviewed Mr. Edward F. Flynn on the advantages of the perpetual calendar. This interview is published herewith as of possible assistance in formulating any future broadcasts on the subject planned by supporters of The World Calendar.*

**C**RAIG: After three long centuries of use, it isn't surprising I guess that most people take our present calendar for granted. We've been using the same calendar since the year 1582. But there seem to be an increasing number of people in the world who have decided that we have outgrown the calendar, just as we have outgrown the one horse shay. They say that this antiquated time instrument is costing labor and business of all nations millions of dollars every year, that it adversely affects each and every one of us.

That's why I am so delighted to have as our guest today Mr. Edward F. Flynn, a Past Director of Rotary International, former Vice President of the Great Northern Railway and a member of the Advisory Committee of The World Calendar Association. This Association advocates a 12-month equal-quarter *perpetual* World Calendar which can rectify "calendar confusion," they say, for the rest of time. And this is coming before the United Nations



*Miss Nancy Craig*

this September for what the Association hopes will be "adoption."

Mr. Flynn, how long have you been a member of The World Calendar Association?

**FLYNN:** Since 1931—almost since the beginning.

**CRAIG:** You've been quite active, I'm told, in the affairs of The World Calendar Association?

**FLYNN:** Yes, Miss Craig. I've written several articles for the *Journal of Calendar Reform*, some of which touched on the benefit the railways would receive from the adoption of The World Calendar, and, among others, one challenging my fellow Rotarians in more than 80 countries and geographical areas all over the world to work for the adoption of The World Calendar.

**CRAIG:** We will return to the railways later, but why should Rotarians any more than other business men be favorable toward The World Calendar?

**FLYNN:** Well, because they are interested in peace, and they have for one of their four objects—the fourth, to encourage and foster the advancement of international understanding, good will and peace through a world fellowship of business and professional men united in the idea of service.

**CRAIG:** I know you cannot speak for Rotarians, but do you have any idea how they feel toward The World Calendar?

**FLYNN:** I think most of them haven't studied the calendar very much, but I do believe those who have are in favor of it. One of the best, if not the best known Rotarian in the world told me here in New York in June at the Rotary International Convention, which was the largest in the world, by the way, Miss Craig, that he believed that if the United Nations would adopt The World Calendar, it would be a stepping stone to world

peace—to use his words. He said it would prove to them that if they can agree on The World Calendar for everyone, they could agree, too, on peace.

**CRAIG:** Uh-hmm.

**FLYNN:** I've often said that myself.

**CRAIG:** Have you been active otherwise in support of The World Calendar, Mr. Flynn?

**FLYNN:** Yes. I've spoken at Rotary Clubs and at other clubs on "Why We Should Adopt The World Calendar," in a number of Eastern States, here in New York State, in Ohio and California, in my home territory in Minnesota, and at a number of other places.

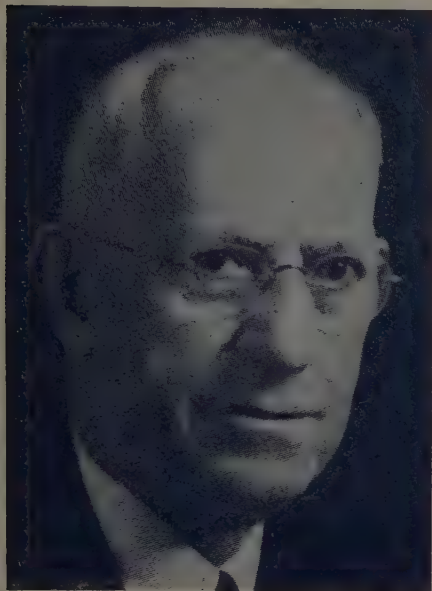
**CRAIG:** Could you tell from the attitude of these audiences if they favored The World Calendar?

**FLYNN:** Most of them appeared to be in favor of it. The second largest Rotary Club in the world—after I addressed it on The World Calendar—sent for literature for every member of its club to study intensively—over 600 of them.

**CRAIG:** But what is wrong with the present Gregorian calendar? I want to know why we should adopt The World Calendar?

**FLYNN:** Well, that's like asking me, "What's the matter with a 1910 automobile?" It was all right in 1910, but it's not very good now. And that's why we should have a 1950 car and a new calendar. The old automobile was all right in its day when there was nothing better. The old Gregorian calendar was satisfactory until we discovered a better one.

**CRAIG:** Is it the intention of the supporters of The World Calendar Associa-



Edward F. Flynn

tion to do away with the Gregorian calendar?

**FLYNN:** Indeed not. Every improvement in the Gregorian calendar over the Julian calendar will be retained, just as the good features of the Julian remain in the Gregorian. The World Calendar will be a streamline calendar for a streamline world.

**CRAIG:** Well now, what would its advantages be over the Gregorian plan?

**FLYNN:** Under the old calendar, each year is different. We have 14 variations of calendar years—you probably will not believe that, but it's true—one unvarying under the new or World Calendar. And there are 28 different kinds of months under the Gregorian. There are but three under The World Calendar. Isn't that odd? Three regular kinds of months, with leap year adding an extra day at the end of June.

**CRAIG:** How many days in the different months—old and new?

**FLYNN:** There are under the present calendar in irregular order 7 months of 31 days, 4 months of 30 days, one of 28 and one of 29—leap year under the Gregorian calendar.

Under The World Calendar, each quarter will have three months; the first month will have 31 days, the remaining two have 30 days each—and each quarter the same, please remember. The first month begins on Sunday, second on Wednesday and third on Friday—in each quarter.

Under the old calendar, quarters and months begin and end on any day of the week. Under The World Calendar, quarters always begin on a Sunday and end on a Saturday.

Under the old, days and quarters never agree from year to year, but one of the outstanding features of The World Calendar is that days and dates always agree from year to year, always hereafter.

**CRAIG:** Well, Mr. Flynn, that sounds very interesting, but just how would these regular weeks and quarters affect business? Would it mean a difference in business at all?

**FLYNN:** Yes, it will mean savings for business in hundreds of ways, but we cannot detail all of this. Let me tell you about a recent study The World Calendar Association has made regarding absenteeism caused by isolated or wandering work days resulting from our antiquated calendar.

Let us take the year 1952, for instance. Under the Gregorian calendar there will be six of these isolated work days.

**CRAIG:** How do these isolated work days cause a loss to business?



**FLYNN:** As an example, let's look at New Year's Day in 1952—it falls on Tuesday. That isolates Monday, doesn't it? Well, many of us have had a good time over the New Year's week-end, or the week-end preceding New Year's, and we just can't settle down for a day or two. Why go to work on Monday when we will not have to work Tuesday, New Year's Day, and there will be a big celebration all over town on Monday night? So we don't go to work on Monday. That's one isolated work day, but there are five more in 1952—because Lincoln's Birthday is on Tuesday, and many will not go to work then after having had probably part of Saturday and all of Sunday off, so why work on Monday? And they stay away—not everyone by any means, but a large number.

Then comes Washington's Birthday, Memorial Day and Independence Day—all on Friday—and many people who otherwise would work part or all of Saturday will not report at office, factory or other job. Armistice Day again comes on Tuesday and 10 November is an isolated work day—causing absenteeism—six days in all.

**CRAIG:** Well, I never realized that before. Has any estimate been made as to how much loss these isolated work days cause business, industry and the worker?

**FLYNN:** Yes—the loss is estimated—very reasonably, I think—at \$461,723,328—almost half a billion dollars.

**CRAIG:** Oooh! Can you break that down, please?

**FLYNN:** Yes, and mind you, the Office of Business Economics of the United States Department of Commerce checked

these figures, and stated that the basic figures used in the calculation are in agreement with official data of the Government. Here is how the loss is figured:

The records disclose that an average of 120 workers in every 1,000 will stay away from work on each of these six isolated or wandering work days. Proof is obtained from the records of a recent holiday.

In 1948 we had a total of 59,378,000 workers annually employed in this country. Their average hourly salary was \$1.35 an hour—\$10.80 a day of 8 hours. Since the absenteeism yardstick established heretofore is 120 days for 1,000 workers, this would mean 12 times 59,378 or 7,125,360 days of work are lost for each isolated work day.

**CRAIG:** That's a very large sum, isn't it?

**FLYNN:** Yes, but wait until we multiply that by six. Six times 7,125,360 equals 42,752,160 absenteeism days for 1952, and multiplying that by \$10.80 a day makes a total of \$461,723,328 that labor can expect to lose in 1952.

I might add here, Miss Craig, that our total production in 1949 was about \$250,000,000,000, of which a large part will be lost on account of these absenteeism days, so labor and business both are seriously affected by absenteeism.

**CRAIG:** Is \$10.80 the average pay received daily by workers in this country in 1948?

**FLYNN:** Yes it is, and may I add that about sixty years ago when I obtained my first regular job, before I was 15 years of age, I received not \$1.50 an hour, nor \$1.50 a day, but \$1.50 a week, not for 40 or 35 hours, but \$1.50

a week for sixty hours—2½ cents an hour—and the work was exceedingly hard. And there was no social security then, no pensions—nothing. I'm telling you this not because I want to prove that it may have been good for me, but to show how things have changed: and as they have changed for the better for nearly everyone, so the old calendar should be changed too.

**CRAIG:** How do the 1952 wandering or isolated work days compare with those there might be under The World Calendar?

**FLYNN:** Well, when I tell people about this, they don't believe it—but it's true. Under The World Calendar there will never be an isolated work day because no holidays fall on Tuesday or Friday. The adoption of The World Calendar will do away with these isolated work days.

**CRAIG:** Oh my, that must have taken some figuring. Well now, what are some of the other features of The World Calendar, Mr. Flynn? What makes it stable and perpetual?

**FLYNN:** It is quite simple. By taking one of the 365 days in the year, and making of it a Worldsdays at the end of December and taking it away from the week, we find that we will have 52 weeks of 7 days each, or a year of 364 regular days and the Worldsdays—an eight-day week. It is this 365th day that makes our calendar so unstable—a sort of hop-skip-and-jump calendar.

**CRAIG:** Then what will happen with leap year?

**FLYNN:** Leapyear Day will be an extra day at the end of June every fourth year—another eight-day week. This is necessary because otherwise the calendar

would still be unbalanced and unstable, don't you see?

**CRAIG:** Well is there objection to an eight-day week?

**FLYNN:** Some, but not a great deal. Some religious denominations claim, without foundation I think, that we have had always, since the beginning of time, a seven-day week. But many authorities, including the Professors Lewy of the Hebrew Union College in Cincinnati, claim there has not been an unbroken seven-day week. They state that in ancient Palestine there used to be what is known as a Pentecontad—a fifty-day cycle of seven full weeks with seven Sabbaths and on the fiftieth day a Great Sabbath—after which the same cycle started out all over again, with an eight-day week in every fifty days.

**CRAIG:** Oh, that's interesting. Is there any other proof of this?

**FLYNN:** Yes, this is clearly indicated by the Biblical text, Leviticus, Chapter 23, Verses 15 and 16, which say: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

"Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

Other authorities substantiate the fact that there has not been an unbroken seven-day week down through history, and among these are Dr. Martin P. Nilsson, Professor of Classical Archaeology and Ancient History in the University of Lund, Sweden, the late Dr. Herbert Willett of Chicago University, and Dr. Julian Morgenstern, President Emeritus

of Hebrew Union College, in his illuminating paper, "The Calendars of Ancient Israel."

To the same effect holds Dr. W. E. Harper of the Dominion Astrophysical Observatory, Victoria, British Columbia, who states that the belief in an unbroken seven-day week is based upon a genuine misunderstanding. Besides, we have a six- or eight-day week whenever we cross the International Date Line. No one objects to that.

**CRAIG:** No, that's true. What would you do about these two days that cause eight-day weeks in The World Calendar—one every year, or two every four years?

**FLYNN:** First, Miss Craig, it must be understood that these days shall *not* be work days, but world holidays—and as each comes *after* the Saturday in the week in which it falls, these days can offer extra days for religious services—giving those who wish to do so an opportunity to hold religious services every seventh day. They can have religious services on these holidays by making them holydays, and then by celebrating the next day, Sunday, as the Sabbath—they have extra religious days. Surely the Creator is not going to complain about this extra religious day or holyday; then never will seven days pass without a full day of religious service. It will be a sort of reinstatement of the old Pentecontad which existed before the seven-day week.

**CRAIG:** Uh-hmm. I see. Well now, outside of business, Mr. Flynn, who will benefit by The World Calendar?

**FLYNN:** Everyone. The *Government*—because the fiscal year always begins on the same day and date. I will not have time to elaborate.

*Finance*—because with equal quarters of 91 days each the year is divided into actual quarters, not as at present with quarters of 90, 91 and 92 and 92 days.

*Industry*—day, week, month and quarter divisions and seasonal periods are comparable and all coordinate and agree. Every month has 26 weekdays besides Sundays, giving equality and a like consideration to every time unit, simplifying planning for industrial programs and compiling statistics.

*Labor*—wages and expenses can be figured more accurately since payments always come at the same interval, regularly on the same weekdays and month-dates, 52 weeks of the year.

*Transportation*—of all kinds is greatly simplified because days always agree on the same dates and most important holidays stay fixed.

And for railways, especially, comparative statements from year to year will mean something; now, because a holiday may be in one carloading week one year and in another carloading week the next year, comparisons are generally artificial and fictitious. This will save much book-keeping and mean exactness and real, not estimated, accounting.

*Retail*—stores find these comparisons almost as important as railways. The jumping days and dates play havoc with records and sales. And Christmas coming on Monday always hereafter under The World Calendar, means that stores will have a full uninterrupted week before Christmas, which retail stores claimed in 1949 was responsible for record-breaking sales. This will be the case always under The World Calendar with Christmas on Monday and clerks and business people



having a day of rest on the Sunday before this great feast day.

*Law and courts*—no longer will judges and lawyers have to figure out when the third Tuesday after a certain other day will occur. Courts and elections will always have actual fixed dates; no chance for misunderstanding.

*At Home*—all these good features of The World Calendar will find expression in untold benefits.

*Religion*—the Church, if it wishes, may have fixed feast days where they are movable now. The World Calendar does not ask this. It is for the Church to decide.

*The World*—the use of The World Calendar for all the people of the world will tend to make a world united, whereas a variety of calendars makes international confusion and misunderstanding.

**CRAIG:** You certainly have things figured out to a fine point. What is the logical date for the change from the present calendar to The World Calendar?

**FLYNN:** Such a time would have been 1 January or 31 December 1950, but because our own representatives in the United Nations unfortunately voted against having the question of the adoption of The World Calendar considered at the recent session of the United Nations, the next date when both new and old calendar dates will coincide is Sunday, 1 January 1956.

**CRAIG:** Oh well, then that gives plenty of time for discussion between now and 1956.

**FLYNN:** Yes, it does, but it must not be delayed that long. It should be approved by the United Nations in 1950, and not later than 1951, so that nations throughout the world will have a full year for ratification and three preparatory

years—say 1953, 1954 and 1955—to put The World Calendar into operation.

**CRAIG:** What are the prospects for adopting The World Calendar in 1950 or 1951?

**FLYNN:** I think they are very good. The fact that The World Calendar has been before the United Nations or one of its sections several times has familiarized many of the members of that organization with the good features of The World Calendar, and we have been making good progress recently, even through the World War years.

**CRAIG:** What definite support has it received, Mr. Flynn?

**FLYNN:** That question would take an hour to answer. Briefly, seventeen countries—I won't be able to name them—have gone on record supporting, in principle, The World Calendar, and we are sure will vote for it in the United Nations along with many others who are bound to be "converted" soon.

**CRAIG:** What does business and science think about The World Calendar?

**FLYNN:** The great business and scientific organizations favor it 100 per cent. These include great chambers of commerce, accounting, astronomical and educational organizations and most of the great scientific organizations, including the American Association for the Advancement of Science. I wish I had time to recite hundreds of the great associations which are earnestly supporting The World Calendar.

**CRAIG:** Oh, that's good. Mr. Flynn, sometimes I hear people referring to a thirteen-month calendar. What is the present status of that calendar?

**FLYNN:** I think it is not being considered now, Miss Craig. It was much

talked of years ago, but has been, so far as I know, abandoned by its former supporters. You will be interested to know that the League of Nations and other organizations have sifted out 500 calendars during the past quarter of a century and the only one now being seriously considered is our calendar—The World Calendar.

**CRAIG:** Well I would like to ask you one other question: What can the average citizen do to support The World Calendar?

**FLYNN:** President Carlos Romulo of the United Nations recently said world peace would come about through the action of all the people, and so it is with The World Calendar. If enough people want it, and will write our Secretary of State so that he will instruct our American Delegation to the United Nations to spearhead this reform, I think we will soon have action and it may be adopted within a short time. After all, the United States prides itself on being a leader of progress—so it should assume this position in a matter which holds such vast economic benefits to all levels of society

—world wide. This is just what is needed now. But action *must* be taken at once and silent support is not enough. We need action.

**CRAIG:** I think this is something most of us would like to think about and study a bit. Where can further information on The World Calendar be obtained?

**FLYNN:** By writing "The World Calendar Association," International Building, 630 Fifth Avenue, New York 20, New York.

Your children will be proud of you if you are one who has had a part in having The World Calendar adopted, a perpetual calendar as necessary as were Standard Time Zones. It will be your heritage to all future generations.

**CRAIG:** Well, we appreciate very much, Mr. Flynn, this opportunity of meeting you today and hearing the opinion of such an expert on The World Calendar. Thank you very much for coming and I am sure you have aroused a great deal of interest among our listeners today.

**FLYNN:** I am very glad to have been with you, Miss Craig.

### SAVING MILLIONS OF POUNDS

*Extract from Natal Witness, Pietermaritzburg, South Africa, 20 January 1950*

**S**OME sharp-eyed person has spotted the fact that the calendars for 1939 and 1950 are identical. This has led to some investigating, which, in turn, has unearthed the astonishing information that 1651, 1662, 1719, 1730, 1871, 1882, as well as 1939, are all good for 1950, including the coincidence of Easter as well. These years will not hold good for any future year in this century.

Mr. W. S. Finsen, assistant to the Union Astronomer, who with Dr. van den Bos confirmed this, is a staunch supporter of The World Calendar Association in America. This was founded by Miss Elisabeth Achelis.

If The World Calendar were finally to be adopted it is reckoned that it will save the business world millions of pounds and will make accounting far simpler, according to Mr. Finsen.

# CALENDAR REFORM

By Dr. I. L. Thomsen  
Chairman, New Zealand Affiliate

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*The following article by Dr. Thomsen, Director of the Carter Observatory, appeared in the 20 August, 1949, issue of the New Zealand Science Review (Official Journal of the New Zealand Association of Scientific Workers), Wellington.*

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**A**FTER a long period of trying to draw the attention of the world to the advantages to be obtained from a stable calendar, The World Calendar Association has high hopes that the matter might be brought before the United Nations Assembly at the September meeting. . . .

In view of the numerous difficulties besetting the world at the moment, it is quite probable that many countries will consider this to be a subject of comparatively little urgency, combined with a hesitancy to tamper with something with which delegates may not be too well acquainted for the purpose of discussion. A little consideration will show that no tremendous changes are suggested. To the sponsors of the new calendar, the change is so simple that this may be one of its drawbacks. One tends to wonder if there is a catch somewhere. There certainly are a few points requiring consideration, but none of them should prove insuperable.

The story of the evolution of our present calendar is of interest, but is of academic interest compared with the practi-

cal issues before us concerning the present proposal.

In bygone days, the subject of calendar adjustment was one of the jobs of the astronomer. It may be said that today this side of the work has been completed in a more or less satisfactory manner, and that any further changes are the concern of all practical people so long as the fundamental astronomical basis is not affected.

A calendar attempts to keep a record of a period of time—the time of one revolution of the Earth about the Sun, counted in days. It is also essential that subdivisions of the year should always correspond with the seasons, in the same way that during the course of the day we know that when a timepiece shows 12 o'clock then it is somewhere near mid-day. Unfortunately, the Earth does not revolve around the Sun in an integral number of days. We all know that the period is roughly 365 days plus a quarter-day. The second difficulty arising is the grouping of seven days, from "time immemorial," into a unit called the week.

The first difficulty of the quarter-day is taken care of by adding a whole day every four years, and thus giving us a leap year. Adjustments for other minute quantities are taken care of by the rules for deciding



whether century years are leap years or not.

The second difficulty can only be overcome by some kind of compromise. The factors for the number of days, 365, in the common year, are 5 and 73. Neither of these numbers is useful to a civilization which thinks in terms of quarters, halves, sixths, twelfths, tenths or—still more curiously—in sevenths, as for the week. If it were suggested that the number of days in a week should be changed from seven, there would no doubt be a considerable outcry. However, the fact must be faced that the new proposal virtually suggests that this should be done once in every common year, and twice in each leap year. This is probably the only single factor in which controversy can arise around the adoption of The World Calendar.

A seven-day week gives 52 weeks in a year, plus one day over. It is this extra day which gives all the trouble, which would not exist if a year was exactly equal to 364 days. We could then divide the year neatly into four quarters, each of 91 days and make our months follow some kind of 31-30-30-day sequence instead of the present variations of 28 or 29, 30 and 31 days. It would also eliminate the learning of a silly little nursery rhyme in order to remember the number of days in each specific month. This is virtually the basis of the suggestion of The World Calendar scheme. . . .

It may be added here that the former League of Nations, after considering some 500 plans for calendar reform, selected this as the only one worthy of serious future consideration.

Greater appreciation of the advantages

offered by a stable calendar in which a certain date corresponds to a given weekday name always, no matter what the year, can be seen from a further study in detail of a given month. Space prevents a study of a complete year which is really essential for a complete demonstration, although the reader can supply this requirement if he so desires. In the table is given the calendar for the month of December for the years 1938 to 1950 inclusive.

The World Calendar is the same as that for 1950, and this is the reason why the attempt is being made to see if it can somehow be brought into force that year, so that the minimum amount of disturbance is caused in our general reckoning. The next opportunity is in 1956.

From the table, the progression of day-names with respect to dates throughout the years is immediately obvious. A few consequences of this progression may be illustrated by taking hypothetical cases.

#### *(1) Comparison of Monthly Figures for Different Years.*

Suppose that a manufacturing concern produced goods to the value of exactly £1,000 for the month of December in each of the years concerned. At first sight it would appear to be true that production for this month in each year had been equal. Assuming, however, that work is done only on five days in the week, from Monday to Friday, and that Christmas holidays are taken into account, it is found that the number of working days in the month varies from 19 to 21 during the years. Hence the average production per day varies from £52.6 to £47.6 and there has not been equal production. In The World Calendar, the

CALENDAR FOR DECEMBER

Day	1938	39	40	41	42	43	44	45	46	47	48	49	1950
1	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
2	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
3	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU
4	SU	mo	we	th	fr	sa	mo	tu	we	th	sa	SU	mo
5	mo	tu	th	fr	sa	SU	tu	we	th	fr	SU	mo	tu
6	tu	we	fr	sa	SU	mo	we	th	fr	sa	mo	tu	we
7	we	th	sa	SU	mo	tu	th	fr	sa	SU	tu	we	th
8	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
9	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
10	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU
11	SU	mo	we	th	fr	sa	mo	tu	we	th	sa	SU	mo
12	mo	tu	th	fr	sa	SU	tu	we	th	fr	SU	mo	tu
13	tu	we	fr	sa	SU	mo	we	th	fr	sa	mo	tu	we
14	we	th	sa	SU	mo	tu	th	fr	sa	SU	tu	we	th
15	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
16	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
17	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU
18	SU	mo	we	th	fr	sa	mo	tu	we	th	sa	SU	mo
19	mo	tu	th	fr	sa	SU	tu	we	th	fr	SU	mo	tu
20	tu	we	fr	sa	SU	mo	we	th	fr	sa	mo	tu	we
21	we	th	sa	SU	mo	tu	th	fr	sa	SU	tu	we	th
22	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
23	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
24	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU
25	SU	mo	we	th	fr	sa	mo	tu	we	th	sa	SU	mo
26	mo	tu	th	fr	sa	SU	tu	we	th	fr	SU	mo	tu
27	tu	we	fr	sa	SU	mo	we	th	fr	sa	mo	tu	we
28	we	th	sa	SU	mo	tu	th	fr	sa	SU	tu	we	th
29	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
30	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
31	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU

number of working days will always be the same, and direct comparisons can be made.

### (2) *Variations for Overtime.*

If overtime is paid on Saturdays and Sundays, then the amount varies for a given month over certain periods. For example, while most of the years have four Sundays, some have five. Adjustments which may be required when considering both Saturdays and Sundays are evident.

### (3) *Defining a Holiday.*

There are perhaps two ways in which a holiday may be defined:

- (a) By naming a weekday.
- (b) By specifying a date.

Suppose that a holiday was defined as the Monday after the first Sunday in the month. Then we see that the actual date

for the period considered would range from the 2d to the 8th.

For the second case, assume a holiday was specified for 15 December. Looking along the line, we see how this date wanders through the weekdays, and it is evident that, in many years, business or other interests will demand that the day be altered so as to make a continuous long week-end, such as Friday, Saturday, Sunday; or Saturday, Sunday, Monday. If this happens, the specification of a date has no meaning in fact.

Similar remarks apply to standing agreements for meeting dates for conferences and meetings.

### (4) *Payment Dates.*

Supposing a demand was made for payments on or before 15 December. It is obvious that the payer must complete the

transaction on 13 December in 1940 or that the payee give one day's grace to 16 December.

(5) *Christmas and New Year Periods.*

Each year in New Zealand there is some confusion as to the period during Christmas and New Year when shops will be closed. To some extent this is accentuated by the five-day working week. Since 1941 the Christmas period alone has often meant the closing of shops for four consecutive days, to the worry of the housewife concerned with fresh supplies of meat and bread for large families. The disorganization and muddle in 1945 is interesting. The 22d and 23d of December being Saturday and Sunday, shops were closed. After opening on the Monday, they were again closed on Tuesday and Wednesday, to open again for the two days Thursday and Friday. Immediately after this was the two-day week-end followed by the New Year holidays.

So long as the five-day working week remains in force, without any exceptions, in New Zealand, the proposed World Calendar will by no means reduce the long periods of closed shops for food-stuffs; but the other advantage is that we will always know what that period is without having a headache each year in discovering it.

If all of the above considerations are read with reference to the last column showing the fixed World Calendar scheme, it is obvious that all the irritating difficulties disappear, and substantiates the claim for stability.

One of the other great advantages is that one can project as far into the future as is desired, when planning. For example, the first kind of holiday considered would always be on 4 December and there

would always be 19 working days. No calendars for future years, with counting and marking thereon, are needed when planning business or production.

It is obvious that any legislation which might bring into effect such a calendar could include definitions of holidays, etc., with advantage.

The remaining factor to be considered seriously, and which is perhaps the main bone of contention, is the throwing-in of one day (in common years) which is called *Worldsday*. This is virtually a day name in the same way as we have Monday (or *Moon's Day*), Saturday (or *Saturn's Day*), etc. The actual effect, however, of this interpolated day is best seen by the calendar for the end of the year as follows:

<i>Day Name</i>	<i>Date</i>
Sunday	24 December
Monday	25
Tuesday	26
Wednesday	27
Thursday	28
Friday	29
Saturday	30
Worldsday	31
Sunday	1 January

Similarly, in leap year, the calendar near the end of June would be thus:

<i>Day Name</i>	<i>Date</i>
Sunday	24 June
Monday	25
Tuesday	26
Wednesday	27
Thursday	28
Friday	29
Saturday	30
Leapyear Day	31
Sunday	1 July



In each case, this means that from Sunday to the next Sunday involves a period of eight days, or virtually a week of eight days. . . .

It appears evident that here is the crucial point of acceptance or otherwise of the scheme. Other factors are so minor that objections would be on the puerile level. If people are prepared to have these interpolated day names, once or twice in a year, then all the other outstanding advantages are available. Questions concerning rents, wages by the day, and so on, for these days should have no more difficulty of solution than exists with present-day public holidays.

With the complete intercommunication which now exists over the whole earth, it is also obvious that this scheme should be adopted on an international basis. It could cause a little trouble if only one or two nations were to put the scheme into effect while the rest of the world used the present calendar. General acceptance of the scheme by the United Nations would therefore seem to be the first logical step, but it is first essential that the Govern-

ments and their representatives at the Assembly be fully aware of the proposal. To prevent further trouble, sufficient explanation should be given to the people as a whole, so that they are aware of the implications and can raise any important objections they may have at an early date.

In these respects, The World Calendar Association cannot be accused of not doing its utmost. Over a long period of years, guided by a wonderful lady, Miss Elisabeth Achelis, with an inexhaustible reservoir of enthusiasm, the Association has poured out a tremendous amount of literature supporting its case, and explaining it as simply as possible. Every avenue of life has been explored with a view to discovering if there are any great flaws in the scheme. The result has been that business executives, sales managers, religious bodies, civil services, scientists and public men have been supporters and enthusiasts for its adoption. . . .

The scheme is simple. We should decide individually whether we can say "yes" or "no" to its adoption.

I FEEL highly privileged to be able to come to work in your great country again, after eight years of devastating wars in China, during which my family and I had to wander from place to place. . . .

It is very gratifying to note that in spite of the aftermath turmoils, political and otherwise, created by the World War II, The World Calendar will always symbolize and promote Peace. Moreover, it transcends beyond all political, national, and ideological boundaries, and therefore can not but succeed in the glorified end.

Anything that I can do while here to help working for the adoption of The World Calendar in our country, I shall be happy continuing to do so. . . .

*Dr. Ch'ing-Sung Yü, Chairman, Chinese Association for the Study of Calendar Reform,  
High Altitude Observatory of Harvard University  
and University of Colorado, Boulder, Colorado*

# HIGH SCHOOL DEBATE ON THE WORLD CALENDAR

**I**N January I informed The World Calendar Association that the students of my American History classes were planning to enter a Model Legislature and present The World Calendar as their subject. At that time the Association stated that it would be interested in learning the result of The World Calendar proposition we were to present before the other high schools in Rhode Island.

On 4 March, at Rhode Island State College, a Model Congress for high school students was sponsored by the Debating Clubs of the College. Twenty schools participated, each working up some timely problem that was presented as a resolution, discussed and voted upon. Four students were selected to represent each school, two to go to the "Senate" and two to go to the "House." They were to use six minutes each on their resolution; and after discussion on the floor four minutes were allowed for rebuttal.

I am pleased to say that our resolution—

RESOLVED: That the United States should join the rest of the world in adopting THE WORLD CALENDAR.

was reported favorably out of committee in both houses on the following votes:

House:	For 13	Against 5
Senate:	For 18	Against 2

and was also accepted by AYE votes on the floor of both houses.

The students who presented the resolution from North Kingston High School did a commendable job. They were "Senators" Carolyn Joly and Edward Sweck and "Representatives" Lois Bray and James Sparrell.

*Mrs. Helen D. Rose,  
History Department,  
North Kingston Senior High School,  
Wickford, Rhode Island.*

# THE CALENDAR AND WORLD UNITY

*By the Reverend Professor J. Oliver Stephens  
Presbyterian College, Carmarthen, Wales*

“THE Calendar,” as George Fouc-art observes in his brilliant study of its evolution in ancient Egypt, “is always one of the most important elements in society, for it denotes civilization. . . It is not only the fundamental basis of worship but it is probably the element which has had the greatest influence on the evolution of religion, and, consequently, on the organization of ethics.”

It might be further maintained that no single factor has played a more important part in the development of social consciousness and in the establishment of civic and national unity. In this respect it claims our particular attention at the present stage in human history. It is urgent that we consider the paramount service it is likely to render in the consolidation of a world commonwealth.

In the course of its long evolution the calendar has passed through several revisions, the most important being those associated with the names of Julius Caesar and Pope Gregory XIII. Our Gregorian calendar unfortunately suffers from the inconvenience of differing from year to year. The quarters are unequal in length, and every quarter begins and ends on a different day and so does each

month. Each year it has to be readjusted.

In view of these uncertainties and the urgent need of coordinating the varied activities of a rapidly shrinking world, a new calendar which can be used by all nations has been proposed by The World Calendar Association of New York. Seventeen nations have already signified their approval. The Association hopes to obtain the official acceptance of the United States, which will probably lead the United Nations to recommend the new scheme to its various member nations. The new calendar will be the same each year. Every year and, consequently, every quarter will begin on the same day, Sunday, the first of the week. This means that the same date of the month will come on the same day of the week every year. The familiar basis of a 12-month solar year will be retained and each quarter will have three months. The problem of dividing each quarter of 91 days into three months is solved by a pattern of 31, 30, 30 repeating itself four times a year.

Four quarters, each of 91 days, account for only 364 so that it will be necessary to set aside the 365th as an extra day at the close of every year. It is recommended that this last day of the year [Worldsday] be designated a



World Holiday which could be devoted to world unity and brotherhood. There is also Leapyear Day, as the new calendar calls it, which would come every fourth year on the last day of June. This day could be recognized as the second World Holiday. Christmas, 25 December, will come on Monday each year. National holidays could be observed on Mondays so as to ensure a long week-end on every such occasion.

A fascinating story may be told of the great part the calendar has played in the unifying and enriching of human society throughout the ages. The astronomical and mathematical principles involved in its more correct construction need not concern us and, in any case, they have been adequately dealt with by the experts. Our main interest is in the calendar as it has affected the social life of the common people by regularizing their concerted activity. Regarding it not as a material so much as a spiritual factor, we are enabled to see how it has helped in the evolution of society by supplying the framework for the periodic recapitulation of past experience and the renewing and refreshing of the whole content of social culture.

In Ancient Greece, for instance, the sense of fellowship which rested on community of speech and social usages was fostered by the celebration of regularly recurring festivals. Their recognition as a bond of union among all of Hellenic blood was not so much of spontaneous growth as due to the encouragement of far-seeing politicians, especially the enlightened tyrants of Argos, Corinth, Athens, and other cities. Together they made up a considerable proportion of the

year. They appear to have occupied about 70 days at Athens. The main purpose of the calendar was the regularizing of these sacred days which would be observed as holidays, much as we regard our days of rest. The holding of the festivals at the proper time would be a matter of religious care and this was the reason for entrusting the calendar to the authority of the priests.

The greatest and most splendid of these festivals, the Panathenaea, was celebrated in Attica in honor of Athena, in the character of Athena Polias, or the protectress of the city. The very name marks its political import. Herodotus is said to have recited his history to the Athenians at the Panathenaea; and the poems of Homer, after they had been collected, were regularly read by the rhapsodists on these occasions. The chief solemnity was the magnificent procession when the *peplus*, a crocus-colored garment made by maidens for the goddess, was carried to her temple. In this procession nearly the whole population of Attica appears to have taken part, either on foot, on horseback, or in chariots, as may be seen in the Parthenon frieze, the peerless work of Phidias and his disciples.

There could have been no more effective means of giving expression to the specially Hellenic theory of the divine significance of the artistic and intellectual life or of evoking and strengthening the consciousness of spiritual unity. The greatest of Greek contributions to political thought is the conception of the community as a living whole of which its individual members are living parts. That this was not merely a matter of theory but also of actual experience, in

the Greek community, was mainly due to the ordering of their social life on the basis of a religious calendar.

That the calendar was, primarily, a religious institution is suggested by its name for the Calends in ancient Rome (always falling upon the first of the month) were so named because it was an old custom of the College of Priests, on the first of the month, to *call* (or assemble) the people together to inform them of the festivals and sacred days to be observed during the month. By a process of secularization it has now been largely bereft of its original character.

The prime motive in its early evolution was the proper organizing of days and seasons of religious import. In latitudes where the seasons are more or less irregular in their recurrence some kind of system of reckoning time would be necessary in order to save the observance of seasonal ceremonies from falling into confusion. On the whole, it seems safe to say that the calendar arose, in this way, in response to a religious need. It not only owes its origin to religion but it has, also, reciprocally exercised a great influence in the development of the latter.

The initial steps in its formation must have been purely empirical and dependent upon the observation of natural phenomena. The recurrence of day and night would be too regular to excite any speculation and the solar year would be quite beyond the grasp of primitive mentality. The phases of the moon, however, would not only create a sense of awe and wonder but would, also, excite a feeling of expectation. Early man's interest in these striking phenomena being mainly religious, we may suppose

that the attempt to anticipate them was due to the desire to be fully prepared for the sacred ceremonies which would mark their recurrence. In this way there probably arose the first attempt at temporal calculation, which would be the beginning of the formation of a calendar.

The new moons would be named and numbered, and this, in conjunction with the seasons, would result in an elementary year. It would eventually be observed that the lunar and the seasonal year (not yet recognized as solar) did not correspond with each other. It was very desirable, however, that the year should begin at a fixed season and that the religious ceremonies should be held on stated days of the month. Hence there arose the problem how to correlate the lunar with the seasonal year. This could not be properly solved until primitive astronomy had discovered the solar year and had observed that it is longer than twelve months by a period of about eleven days. The difficulty of adjustment was overcome by adding, from time to time, an intercalary month to the lunar year. To determine which years were to contain twelve and which thirteen months was a great problem for ancient calendar reformers.

The Mohammedan lunar year is an exception which sheds a light, by way of contrast, on the general development of the calendar. In the Arabian lunar calendar the year is an artificial period of twelve lunar months. The lunar is not correlated with the solar year and it may begin at any season.

The calendars of present-day peoples of the lower culture will be found instructive. The elementary calendar of the

Basutos of South East Africa, for instance, is a good example of what may have been found when the earliest system of lunar months was developed. "More or less," we are told, "they keep, or purely reckon, their time by the seasons of the year (their changes), by animals (their birth-time), by plants (their annuality or growth), by the stars, such as the Pleiades (their position, time of rising and setting), and, more especially, by the moon itself. A full month consists of that space of time from the beginning of the evening when the new moon is to be seen in the West . . . to the last day of its appearance in the heavens; and, moreover, includes two more days when the moon cannot be seen at all. . . The first of these two days is called the moon *e ile mefela*, lit. 'is gone into the darks'; and the second, *e tlakoa ke litsoene*, lit. 'is being greeted by the apes' (because the apes being on the mountains can see the new moon before it becomes visible to men dwelling lower down). . . After these days the new moon will be plainly visible to everybody, and therefore, on this account, they begin on this day to count a new month. Little regard is paid as to counting the number of days in any month, since the bulky moon itself fills up the deficiency." <sup>(1)</sup>

A similar state of things is found in Melanesia where the system of reckoning time is very primitive. The concept 'year' is scarcely known in the strict sense, but the moon is recognized as a standard in measuring time. "It is impossible to fit the native succession of moons into a solar year; months have

their names from what is done and what happens when the moon appears and while it lasts." <sup>(2)</sup>

The calendars of early North and South America are slightly more advanced. They reflect the advent of agriculture, but the succession of lunations upon which they are based is not yet correlated with the solar year. In the Peru of the Incas the twelve months, beginning approximately with January, were named in succession as follows: Small-growing moon, Great-growing moon, Flower-growing moon, Twin-ears moon, Harvest moon, Breaking-soil moon, Irrigation moon, Sowing moon, Moon of the moon-feast, Moon of the feast of the province of Uma, Moon of the feast of the province of Ayamarca, Moon of the great feast of the sun. <sup>(3)</sup>

Among the Dakotas and Creeks of North America the year is lunar and agricultural. The former name the moons as follows (beginning with January): Hard moon, Moon in which racoons run, Moon of sore eyes, Moon when the geese lay, Moon for planting, Moon for strawberries and hoeing corn, Midsummer, Moon in which corn is gathered, Wild rice moon, Running of the doe, Moon when the does shed their horns.

Our final example of the purely empirical year is that of the Dakotas whose lunar year begins in August, which is called Big ripening moon, and is followed by Little chestnut moon, Big chestnut moon, Falling-leaf moon, Big winter moon, Little winter moon, Windy moon, Little spring moon, Big spring moon,

<sup>(1)</sup> Secheho, *Anthropos*, iv. 931 f.

<sup>(2)</sup> Codrington, *Melanesians*, 349.

<sup>(3)</sup> Lewis Spence, *ERE Calendar*.



Mulberry moon, Blackberry moon, Little ripening moon.

These illustrations bring us as far as the agricultural stage. It can be easily realized how the primitive calendar would assist in the better organization of the many religious observances connected with the seasons and with the pursuit of pastoral and agricultural avocations. This systematization led to the deepening and enriching of religious experience. Any influence which brings about an increasing complexity in the life of a primitive community adds also to its sensitiveness. It is a biological principle that as the organism evolves in complexity it becomes exposed to a greater variety of experience. As the religious year evolved, the primitive community would be afforded more numerous and more regular occasions on which to satisfy its religious needs and to enrich its social consciousness. This systematization of communal gatherings and united worship is, probably, the most powerful force in ensuring the evolution both of religion and of society. Order takes the place of chaos and a sense of security and of cooperation with the gods displaces the feeling of fear and of uncertainty which is so characteristic of primitive religion. The sense of community, also, is immeasurably enhanced by the assembling of people on regularly recurring occasions.

In the evolution of humanity there is no more striking advance than that of the substitution of sun-worship for moon-worship. This coincides with the change from the pastoral to the agricultural life. Whereas the moon is the more helpful luminary to the tender of flocks, the sun assumes the central place of interest to

the cultivator of the soil. The famous megalithic monuments of Carnac, the Prescelly, and Stonehenge, witness to this transition. There is nothing of greater interest in archaeology than the disposition of the stones, in these memorials of primeval culture, on astronomical principles. This is accepted as sufficient evidence that they were erected in the period when man became an agriculturist and, consequently, a sun-worshipper. To this day, it is customary for the Ancient Order of Druids to assemble at Stonehenge before dawn on the summer solstice. As they watch, in white robes, the rising sun throwing a shaft of light through the eastern portal of the circle, directly on the logan or altar-stone, they hold their annual ritual service.

The next step in the evolution of culture is the transition from the rural to the urban life and the consequent adoption of a purely astronomical calendar. As Foucart observes, "bound not to the agricultural world, but to the history of the heavens, the calendar multiplied the foreseen and precise occasions of human intervention." It was this greater intimacy with supernatural powers that constituted the chief contribution of the calendar to the development of religion. But the calendar had many other consequences. It stimulated the organization of the cult and the elaboration of religious dramas and mysteries. It added to the importance of the priests who, as 'the people of the hours,' were charged with the proper observance of each significant moment of the calendric year. In establishing a more regular cooperation with the gods it undoubtedly helped in the evolution of mythology, just as, in pro-

moting public worship on a large scale, it exercised a great influence in the unification and development of society.

Our preoccupation, in a materialistic age, with secular affairs, and a purely civil calendar, should not be allowed to obscure the fact that even such a pedestrian institution as that of a market-day could only have been established, at the beginning, on a religious basis. Among peoples of the lower culture about the only possible opportunity for trade, on a large scale, would be provided by the assembling of tribesmen, from widely separated districts, on the occasion of a sacred ceremony. Where the social life is not yet fully organized, it is not easy for people to congregate in large numbers except under the pressure of a strong sense of religious duty. This is the only power that can summon the hunter from his solitary chase and the herdsman from his unrelaxing duties. And even religion can scarcely institute a regular succession of sacred days until the agricultural mode of life is established with its greater stability and more developed form of social organization.

The influence of religion would not only bring together a large number of fellow-clansmen on stated occasions, but would also make it possible for the members of different tribes to unite in a common ceremony, such as the ratifying of a covenant of temporary or permanent good will. When the tribes had been in an active state of war it was necessary to safeguard the time and place of meeting by means of supernatural sanctions. It was the truce which was primarily established for a religious purpose that provided the possibility for peaceful trade

and the institution of regular market-days. Thus, in Arabia, warlike enterprise used to be abandoned during the last two months of the year and the first and seventh month of the following year, and it was in these periods of peace that fairs were held.

Just as the domestication of animals arose from the religious institution of totemism, so the marketing of commodities on a large scale would begin to flourish under the shelter of religion. Strange as it may seem from our modern standpoint, economic development depends upon religious safeguards.

An instance or two may be cited in support of our view. Thus, among the hunting tribes of South America the market is practically unknown. This illustrates the state of things when the daily needs of the population are sufficiently supplied by the bounty of nature. In Arabia, on the other hand, markets and fairs have been a prominent feature of life from very early times. They are held at places where pilgrims congregate on the occasion of religious festivals or where they may be staying awhile on their way to such ceremonies. In this way, a saint's tomb or any other sacred spot, however deserted it may usually be, becomes, on the occasion of a pilgrimage, not only a religious center but also a great market-place where all can trade in safety.

The market-day, originally established under the aegis of religion, would become more and more economic in character. It would, however, for a long time retain to some extent the supernatural sanctions which were originally its main safeguards. In ancient Rome, for in-

stance, the market-days (*nundinae*) which occurred every eight days were the subject of various superstitions. Some of our own fairs, within living memory, used to be opened by the local clergyman who would have the custody of the weights and measures.

There gradually developed a purely civil as distinct from the religious or ecclesiastical calendar. The mutual adjustment of these two constitutes a problem, as in the case of fixing the time of Easter, and in the lack of coordination between the so-called movable feasts of the ecclesiastical year and the fixed dates of the civil calendar. The establishment of The World Calendar might solve this problem.

The advent of broadcasting increases the urgency of establishing such a calen-

dar as will enable the whole world to co-ordinate its several activities in the interest of universal brotherhood and permanent peace. This would mean only the extension of the service which the calendar has rendered throughout the ages in the consolidating of society. The possibility of uniting on occasions in a world-wide celebration of events of historic significance cannot help but stir the imagination and inspire the highest hopes for the future of humanity.

A universal calendar is thus on the way to being established. It now remains that the romance of its service to humanity, from time immemorial, should be realized and that its influence, so pregnant of universal good, should be deeply felt in the hearts and minds of men.

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WHY it is so difficult to convince the world of the desirability and usefulness of adopting "The World Calendar" is one of life's minor mysteries. Here in 1934, the attempt to introduce the 24-hour clock signally failed, as we are constitutionally unable to count beyond our twenty horny fingers and toes. Even in the U. S. A. and Canada, although not in several South American Republics, the attempt seems to have been a failure, but perhaps the innovation will be adopted when The World Calendar becomes the world's measuring rod, as it is bound to in time. I forget who it was who said that the progress of civilization is that of the slowest barbarian, but in matters like calendar reform or the 24-hour clock it is very true.

*Alister Mackinnon*  
*Horne & Mackinnon (Stockbrokers)*  
*Aberdeen, Scotland*

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*Note:* A bibliography of the reference material used by Miss Elisabeth Achelis in the preparation of her address, "The World Calendar for Order and Stability," before The Royal Canadian Institute on 7 January 1950, may be obtained upon request.



## ENDORSEMENTS

**T**HE Chairman of the Canadian Affiliate, Mr. A. J. Hills, has informed The World Calendar Association that The World Calendar has secured another supporter among the labor organizations of Canada.

A Memorandum of THE CANADIAN AND CATHOLIC CONFEDERATION OF LABOR, INC., to the Federal Cabinet dated 10 March 1950—in French and English—contained the following:

### *“Universal Calendar*

“The last convention of the C.C.C.L. declared itself favourable to the adoption of the universal calendar prepared by ‘The World Calendar Association.’ The C.C.C.L. hopes the Government will take this suggestion into consideration.”

### *“Calendrier Universel*

“Le dernier congrès de la C.T.C.C. s’est déclaré favorable à l’adoption du calendrier universel préparé par ‘The World Calendar Association.’ La C.T.C.C. espère que le Gouvernement prendra cette suggestion en considération.”

This organization links together fourteen federations, each made up of local unions, its membership being mostly in the Province of Quebec.

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Notification has been received from the MADISONVILLE, KENTUCKY, KIWANIS CLUB of its endorsement of The World Calendar by the following resolution, passed on 20 January 1950:

“Now Therefore, It is Resolved that the establishment of The World Calendar at the earliest possible date is recommended.”

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Word of a re-endorsement of The World Calendar was communicated to the Association as follows: “The ADVERTISING CLUB OF JOHNSTOWN, PENNSYLVANIA, at its regular weekly meeting on May 22nd, 1950, voted again to endorse the proposed World Calendar of 12 months and equal quarters, and also to urge the United States delegation to propose it for the provisional agenda for the Fifth Regular Session of the General Assembly of the United Nations.”

# "THIRTY DAYS

## hath SEPTEMBER

... April, June, and November"

But Why?

Do We Need a New Calendar?

By Irving DeWitt Talmadge  
Foreign Affairs Editor, Scholastic Magazines

**I**N a few weeks we will all be getting our new calendars for 1950. The grocer will be sending one, the butcher, and the bank. Some will be decorated with fancy art work—perhaps a colored print of the Taj Mahal or maybe a pin-up girl.

It's a nice, sweet custom, say you. Each year we get a new calendar which shows the days of the week, the weeks of the month. What's wrong with that? It's a practical, sensible system, and we have had it for centuries.

Well, let's test it. Let's see how "sensible" the system actually is. Without looking at the 1950 calendar, can you tell offhand on what day of the week your next birthday falls? Or on what day of the week Christmas, 1950, will be? Or on what date of the month Election Day will come?

You *do* undoubtedly know the number of days in each month, thanks to the famed nursery rhyme. Since 1752 English-speaking school children have been struggling with "30 days hath September, April, June, and November. All the rest have 31, except February alone. To this we 28 assign, till Leap Year gives us 29." Or perhaps you were taught a slight variation of this "poem."

But do you know how many days there are in the first half-year, and in the second half-year? Or how many days there are in each quarter?

Who cares? The fact is, a lot of people care, and for good reason. Here are some of the complainants: The *railroads*, for

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*Excerpted from the Senior Scholastic (a national weekly magazine for Senior High Schools), Dayton, Ohio, 9 November 1949.*

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example. Since each year begins on a different day, railroads must rearrange holiday schedules annually. This involves great expense and extra labor. This is also true for air lines and bus companies.

*Retailers.* A merchant who does his heaviest business on Saturdays cannot always compare the same months in different years. There were five Saturdays in May, 1948, but only four Saturdays in May, 1949.

*Your school.* Considerable time is spent each year in arranging the scholastic, athletic, and social programs in our schools and colleges. It must be done anew each year because of the annual shifting of the calendar.

*Business, generally.* Some months contain 27 working days, others only 24. It costs business millions of dollars to figure out the pay roll, calculate taxes, interest, and other payments for each month.

Since we all live in a world filled with payments, taxes, anniversaries, holidays, school schedules, each of us is affected by the annually changing calendar.

But what can be done about it? Can our calendar be "streamlined"? Can we put order and system into this haphazard timetable of ours?

We certainly can, according to The World Calendar Association and its energetic president, Miss Elisabeth Achelis. Miss Achelis has spent 20 years of her life on calendar reform.

This proposed "World Calendar" is

balanced, regular, and does not change from year to year. It retains the present 12 months. But it divides the year into four even quarters.

The new World Calendar has been approved by 17 nations. It has been endorsed by more than a hundred different organizations, among them the National Education Association. It is also preferred by many religious leaders of the Protestant, Catholic, and Jewish faiths.

What about calendar manufacturers? Wouldn't The World Calendar put them out of business? No, says the Association. Since the calendar would be permanent, the calendar makers could sell handsomer models. The fixed face of the clock does not harm clock makers.

At the request of the Panama delegation, The World Calendar was placed on the agenda of the present session [Fourth Regular Session] of the United Nations General Assembly.

However, on 21 September the 14-nation General Committee of the Assembly, in reviewing the crowded agenda for this session, postponed action on The World Calendar. The issue will come up again at the 1950 session of the General Assembly.

Sponsors of The World Calendar hope that the United Nations will act favorably on it next year. They have selected 1 January, 1956, as an ideal day for its adoption. The present and the new calendar come together at that date, both years beginning on Sunday.





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